ANCIENT GREECE

FROM THE

EARLIEST TIMES DOWN TO 146 B.C.

BY

ROBERT F. PENNELL

REVISED EDITION

WITH PLANS AND COLORED MAPS

Boston
ALLYN AND BACON
1893

Google

19° 50′
21° 50′
Longitude East
23° 50′
40
38
36
ILLYRICUM
EPIRUS
MACEDONIA
THESSALY
EUBOEA
IONIAN SEA
AEGEAN SEA
Apollonia
Amphipolis
Eion
Strymon Gulf
Stagira
Acanthus
Chalcidice
Olynthus
Thermaic Gulf
Potidaea
Mt. Olympus
Mt. Ossa
Dodona
CORCYRA
SYBOTA
PINDUS MTS.
Peneus R.
Crannon
Cynos-cephalae
OTHRYS MTS.
Cape Artemisium
Mt. Oeta
Thermopylae
Maliac G.
LEUCAS
Achelous R.
Cephissus R.
Lake Copais
Euripus Strait
Eretria
Ithaca
CEPHALLENIA
ITHACA
Thebes
Asopus R.
Gulf of Corinth
Marathon
ATHENS
SALAMIS
Corinth
Peneus R.
ZACYNTHUS
Olympia
Saronic Gulf
ÆGINA
Cape Sunium
Argos
Alpheus R.
Eurotas R.
Ithome
Sparta
TAYGETUS MTS.
SPHACTERIA
Pylos
MELOS
Cape Malea
Cape Taenarium
CYTHERA
GREECE
AND
GREEK SETTLEMENTS IN
ASIA MINOR.
SCALE OF MILES
0 20 40 60 80 100

Greenwich
25° 50'
27° 50'
THRACE
Byzantium
Chalcedon
PROPONTIS
THASOS
THRACIAN SEA
Aegos Potami
Lampsacus
Cyzicus
Sestos
IMBROS
Abydos
Granicus R.
PHRYGIA
Hellespont
Troy
TROAS
LEMNOS
TENEDOS
AEOLIS
G. of Adramyttium
LESBOS
Mytilene
ARGINUSAE
SCYROS
AEGEAN SEA
LYDIA
Sardis
CHIOS
Chios
Clazomenae
Colophon
Ephesus
Meander R.
ANDROS
SAMOS
TENOS
Mycale
CEOS
Miletus
DELOS
CARIA
Naxos
PAROS
NAXOS
Halicarnassus
COS
Cnidus
Rhodos
40
38
36

PREFACE.

I HAVE endeavored to present in this book the leading facts of Greek History in a concise and readable form.

For this new edition the book has been entirely rewritten, additional matter having been introduced whenever it has been found necessary to meet recent requirements.

The penults of proper names have been marked only when long, and then only where they appear for the first time, as this seems the best way to teach the right pronunciation. For the sake of reference long penults are also marked in the Index at the end of the book.

The maps and plans have been specially drawn and engraved for this book. The design has been to make them as open and clear as possible; consequently names and places not mentioned in the text have, as a rule, been omitted.

ROBERT F. PENNELL.

BUFFALO LATIN SCHOOL,
July, 1889.

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ANCIENT GREECE.

INTRODUCTION.

A PEOPLE called the **Aryans** lived long before any recorded history. Possibly they originated in the Scandinavian peninsula. They were a blue-eyed, fair-haired people, slowly inured to a strength of frame and a hardy resourcefulness of mind which secured to them the leadership of all the European races.

As the numbers of the Aryans increased, emigration became necessary. Tribe after tribe swept over Europe. The name of **Kelts** is given to those people whose language is represented to-day by the inhabitants of Bretagne, Wales, and Ireland; that of **Teutons** to those speaking the modern English, German, Danish, Swedish, and Norwegian; that of **Slaves** and **Lithuanians** to those who now inhabit Russia, Bohemia, Hungary, and Poland.

Italy and Greece were also invaded by these Aryans.

The original inhabitants of Greece were called **Pelasgi**. We know nothing definite about them. Other Aryan tribes swept over the peninsula, and either supplanted or absorbed them. The most prominent of these tribes, the **Hellénes**, settled in **Hellas**, a small district in Southern Thessaly.

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The early history of the **Hellenes** is as uncertain as that of the Pelasgi. They claimed to have had a common ancestor, **Hellen**, from whose sons **Dorus** and **Aeolus**, and grandsons **Ion** and **Achaeus**, sprang the four great divisions of the Hellenes; namely, the **Dorians**, **Aeolians**, **Ionians**, and **Achaeans**. The Ionians and Dorians became the leading races, the former represented by **Athens**, the latter by **Sparta**.

To relate all the stories of the Greeks about their ancestors would require a volume in itself. We shall speak only of a few.

Cecrops,[1] who came from Egypt, was said to be the first king of Attica. He founded Athens, and divided the state into twelve parts. He introduced civilization, marriage, and the worship of the gods.

Danaüs was an ancient king of Argos. He had fled from Egypt with his fifty daughters, and was selected by the Argives as their monarch.

Pelops was a native of Phrygia. Driven from his country, he wandered to Greece, where he became so influential that all southern Greece was called after him the **Peloponnésus**, — that is, "Island of Pelops." His son **Atreus** was king of Mycénae.

[1] **Codrus** (1045 B.C.) was the last king of Athens. When his city was hard pressed by the Dorians, an oracle stated that his death would insure the safety of the city. The patriotic king went to the camp of the enemy in disguise, and in a quarrel with the soldiers managed to be killed. The Athenians, unable to find a suitable successor to such a hero, abolished the title of king, electing **Medon**, the son of Codrus, as **Archon** for life.

This was the beginning of the life Archons, which lasted until 752 B.C., when Archons were appointed to hold office for *ten* years, called **Decennial Archons**.

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Cadmus was a Phoenician, who founded Thebes, and introduced the use of letters and the cultivation of the vine.

From these traditions we may infer that the **Egyptians**, **Phoenicians**, and **Phrygians** settled in various parts of Greece. The civilization of these people was higher than that of those among whom they settled. Hence the Greeks were improved by them. From the Phoenicians they learned the use of the alphabet. But these settlers were not numerous, and did not affect the language, customs, or religion of the Greeks to any marked extent.

Religion.

The earliest form of religion among these people was the worship of one supreme being, whom they called **Zeus.** To him was dedicated the oldest oracle, which was in an oaken grove at Dodóna in Epírus. The rustling of the leaves was imagined by the worshippers to be answers to their inquiries. In later times this oracle was superseded by the more famous one of **Apollo**, at **Delphi** in Phocis, and his worship, with that of several others, gradually became prevalent.

The Delphic oracle, which was consulted by people from all parts of the Hellénic world, was presided over by a priestess called **Pythia.** She was supposed to be inspired by the breath of the god, in the form of vapor rising from an opening in the ground. When consulted, she sat upon a **Tripod** (three-footed stool) which was placed over this opening, and delivered the responses in *hexameters*. These were frequently so ambiguous that they could be interpreted in any way which the questioner desired.

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At Delphi was erected a temple, in which was a golden statue of Apollo and a sacred fire never allowed to die out.

The home of the gods was on Mount Olympus in Thessaly. They formed a council of twelve. **Zeus** (Jupiter) was king. **Hera** (Juno), his wife and sister, was queen. Besides Zeus and Hera, there were in this council: —

Poseidon (Neptune), the god of the sea.

Apollo, the god of music, poetry, and eloquence.

Ares (Mars), the god of war.

Hephaestus (Vulcan), the god of fire.

Hermes (Mercury), the messenger of the gods.

Athéna (Minerva), the goddess of wisdom, whose emblem was the owl.

Artemis (Diana), the goddess of hunting.

Aphrodíte (Venus), the goddess of love.

Hestia (Vesta), the goddess of domestic life.

Deméter (Ceres), the goddess of harvests.

Heroes.

Among the heroes of ancient Greece, there stand out most prominently: —

1. **Heracles** (Hercules), the national hero of Greece.
2. **Theseus**, the hero of Attica.
3. **Minos**, king of Crete, and founder of Greek law and civilization. He was supposed to have received his laws from Zeus. After his death, he became a judge in the lower regions.

Heracles was the son of Zeus and Alcména. He was noted for his great strength and courage, and was generally represented as carrying a club. His great-uncle, Eurystheus,

imposed upon him twelve labors,[1] all of which he performed successfully.

He afterwards married Deïaneira. She, becoming jealous of a female prisoner he had taken, gave to him a garment soaked in poisoned blood. As soon as he had put on this garment, and the poison began to penetrate his body, he was seized with terrible pains.

Realizing that death was near, he ascended Mount Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. When the pile was burning, a cloud came down and enveloped him, and amid peals of thunder he was carried to Olympus, where he was honored with immortality.

The Heraclídae, the descendants of Heracles, were driven out of the Peloponnésus shortly after the death of their ancestor, and settled in southern Thessaly. One hundred years later (? 1104 B. C.), they reconquered (with the aid of the *Dorians*) the Peloponnesus, and divided its government among the lineal descendants of Heracles. This was called the *Dorian Invasion*, or the *Return of the Heraclidae*.

[1] 1. *Fight with the Neméan lion.*
2. *Fight against the Lernaean hydra.*
3. *Capture of the Arcadian stag.*
4. *Destruction of the Erymanthian boar.*
5. *Cleansing of the stables of Augéas, king of Elis.*
6. *Destruction of the Stymphalian birds.*
7. *Capture of the Cretan bull.*
8. *Capture of the mares of Diomédes, king of Thrace.*
9. *Seizure of the girdle of the Queen of the Amazons.*
10. *Capture of the oxen of Geryones in Erythia.*
11. *Fetching of the golden apples of the Hesperides.*
12. *Bringing the three-headed dog, Cerberus, from the lower world.*

Theseus, son of Aegeus, was one of the early kings of Athens, and founded her future greatness by instituting laws and festivals, erecting public buildings, and establishing a government. He lived at the time of Heracles, and like him was noted for his wonderful deeds of valor. The Athenians were obliged to pay to Minos a yearly tribute of seven boys and seven girls, who were sent to Crete to be devoured by the Minotaur. This creature was a monster, with the body of a bull and the head of a man, whose food was human beings. It was kept in a labyrinth, out of which no one could find his way. Theseus determined to rid his people of this tribute by killing the Minotaur. He went to Crete, and with the aid of Ariadne, the king's daughter, succeeded in his attempt.

He also made an expedition against the **Amazons** (a warlike race of women, who lived on the river **Thermódon**, which flows into the Black Sea) and carried off their queen, Antiope. The Amazons in return invaded Attica, and entered Athens itself. This battle is commemorated in the works of ancient sculptors. Together with a companion, Theseus afterwards descended to the lower world in search of the wife of Pluto.

In time, he became unpopular in Athens, and retired to Scyros, where he was murdered. After many years, his remains were taken to Athens and placed in the **Theséum**, a temple erected in his honor.

The Argonautic Expedition.

Hermes gave to a certain queen in Thessaly a ram with a golden fleece, for the purpose of carrying her two children

away from danger. These children, a boy and a girl, were named **Phryxus** and **Helle.** They were placed on the back of the ram, but when crossing the strait between Europe and Asia the girl fell off and was drowned. From her the strait Dardanelles was named the **Hellespont.** Phryxus, however, continued on his journey and finally reached **Colchis,** on the eastern shore of the Black Sea, where he sacrificed the ram to Zeus and hung the Golden Fleece in a grove, to be watched over by a sleepless dragon. **Jason,** a young prince in Thessaly, afterwards went in search of this fleece, accompanied by the most famous heroes of that time, **Heracles, Theseus, Castor,** and **Pollux.** Their ship was named the **Argo,** and they were called the **Argonauts,** i. e. sailors of the **Argo.** During their voyage they experienced great dangers and performed wonderful exploits; finally, by the aid of the sorceress **Medéa,** they succeeded in obtaining the Golden Fleece.

The Siege of Troy (?1194–1184 B. C.).

There was to be a great wedding on Mount Pelion. The nymph **Thetis** was to be married to the mortal **Peleus**; all the gods and goddesses were invited to the feast except the goddess of discord, Eris. She, chagrined at this slight, threw among the guests a golden apple on which was the inscription "to the Fairest." **Hera, Athéna,** and **Aphrodíte** each claimed the apple. Zeus was appealed to. He ordered Hermes to escort the goddesses to Mount Ida in Troas, where **Paris,** son of the king of Troy, was tending his flocks. He was to be umpire. **Hera** promised him the sovereignty of Asia; **Athéna,** renown in war; **Aphrodíte,**

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the fairest of women for a bride. He decided in favor of the last.

Paris afterwards went to the court of **Meneláüs**, king of Sparta, whose wife, **Helen**, was the most beautiful woman in the world. In the absence of his host, he persuaded Helen to go with him to Troy. Thus Aphrodite fulfilled her promise. Before her marriage, Helen had been wooed by princes from all parts of Greece, who resolved to punish Paris, and fitted out an expedition against Troy. **Agamemnon**, brother of Meneláüs and king of Mycenae, was placed in command.

The fleet assembled at **Aulis**, in Boeotia, from which place it sailed to Troy.

The Trojans endured a siege of ten years, and were finally overcome by treachery. The Greeks built an immense wooden horse, which **Sinon**, a Greek spy, by false representations, induced the Trojans to take within the city walls. It proved to be filled with armed men, who, being released by Sinon, opened the gates of the city. Thus the Trojans were surprised and overcome, and the city was destroyed.

Priam, the aged king of Troy, perished in the fall of the city. His son **Hector**, the greatest Trojan hero, had been previously killed by **Achilles**, and his body, tied to the chariot of his victor, was dragged three times around the walls of the city. **Aenéas** was a brave Trojan, whose wanderings from Troy to Italy are the subject of the epic poem of Virgil. Rome was founded by the descendants of Aeneas.

The hero of the Greeks before Troy was **Achilles**, son of Peleus and Thetis. He was the handsomest and bravest of all, and could not be wounded in any place excepting his heel. An arrow from the bow of Paris, unluckily striking

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him in this his only vulnerable spot, caused his death just before the close of the siege.

Odysseus (Ulysses) was second only to Achilles in bravery. In wisdom he was superior to all the Greeks, being their chief adviser. He was king of **Ithaca**, a small island west of Greece, where his wife, **Penelope**, a matron noted for her virtues and accomplishments, waited faithfully twenty years for the return of her lord and master.

Homer,

the *Epic* poet of Greece, lived, possibly, in the *ninth* century B. C.[1]

He wrote the **Iliad** and **Odyssey**, epic poems of the highest order, never surpassed by later writers. The subject of the Iliad is the siege of Troy during the last year. The Odyssey gives an account of the wanderings of Odysseus from Troy to Ithaca.

Society among the Ancient Greeks

was divided into four classes: —

1. An hereditary king.
2. The nobles, or counsellors[2] of the king.
3. The common people, who practically had no voice in the government.
4. The slaves.

The power of the king was not absolute. He was advised by the nobles, who were expected to express their opinions

[1] Seven cities claimed the honor of being the birthplace of Homer; viz. Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, and Athens.

[2] The council of the nobles was called the **Boule**.

freely upon all matters. The people[1] listened to these discussions, and were allowed to show their feelings by applause or otherwise.

National Festivals.

One of the chief ties that united the Greeks was the **Olympic** festival, held every four years in the first summer month at **Olympia**, in Elis, on the banks of the river **Alpheus**. The origin of the Olympic games is buried in obscurity, but the festival was of great antiquity. The Greeks used this festival as an era in dates. The year 776 B. C. was regarded as the date of the first Olympic, and the interval of four years between each two celebrations of the festival was called an **Olympiad**.

The rejoicings lasted for five days, and were under the especial protection of **Zeus**, in whose honor was erected, at Olympia, a magnificent temple adorned with the statue of the god made by the famous sculptor **Phidias**.

To this festival flocked men from all parts of the world. All sorts of games were engaged in; such as wrestling, boxing, jumping, foot races, and chariot races. No one was allowed to contend in the games but persons of pure Hellenic blood. No woman could attend, or even come nearer to Olympia than the river Alpheus, under penalty of death.

To be proclaimed victor at these games was considered the greatest possible honor. The only prize was a garland of wild olive.

The **Pythian** games were held once in four years, near

[1] The assembly of the people was called the **Agora**.

Delphi, in honor of **Apollo.** They were probably held in the spring. Originally, they consisted only of a musical contest made up of hymns in honor of the Pythian god; but later, all the contests that occurred at Olympia were introduced. The prize was a wreath of laurel.

The **Nemean** games, in honor of **Zeus**, were held at **Nemea**, in Argolis. They were at first of a warlike character, and only warriors and their sons were allowed to participate. Afterwards, however, all Greeks could enter.

They were celebrated every two years, in the winter and summer alternately. The prize was a garland of ivy or green parsley.

The **Isthmian** games, in honor of **Poseidon**, were held on the Isthmus of Corinth, in the first and third year of each Olympiad. The contests and games were similar to those in the other festivals, and the prize was a garland of pine leaves.

The **Panathenaea** was an annual midsummer festival, celebrated at Athens, in honor of **Athena.** Among the principal features of this feast was a solemn procession, made up of persons of all ages. The old men bore olive branches, the young men arms, while the women carried on their heads baskets containing sacred articles necessary for the sacrifice. The **peplos**, the sacred robe of Athena, embroidered with mythological subjects, was carried in the procession, and presented to the goddess. A hundred oxen were sacrificed. Every fourth year this festival was celebrated with peculiar magnificence. In addition to the religious rites were chariot races, athletic sports, and musical contests. The only prize was a jar filled with holy olive oil, the gift of the goddess herself. Phidias's famous

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frieze on the Parthenon had for its subject themes taken from this festival.

The **Dionysia** were festivals celebrated in various parts of Greece in honor of **Dionýsus**, the god of wine. In Attica there were four such festivals every year. The most famous of these, the **Great Dionysia**, was celebrated in Athens in the early spring. There was a great public procession, a chorus of boys, comedies and tragedies played. The first Archon had the superintendence of these plays, and the prize given to the poet was a crown, and he was publicly proclaimed victor in the theatre of Dionysus.

During these festivals Athens was filled with strangers, and the city was given up to amusements.

The **Hyacinthia** was a great national game, celebrated every year at **Amýclae**, in Laconia, two and a half miles south of Sparta, by the Amyclaeans and Spartans. It was so called after **Hyacinthus**, in whose honor it was celebrated. It lasted three days, beginning in the height of summer, when the flowers, oppressed by heat, began to droop. On the first and last day solemn sacrifices were offered to the dead, and the death of Hyacinthus was especially lamented.

The second day was given up to rejoicing and amusements. There was a horse-race, followed by singing of the pæan and of national songs, and by a procession of maidens riding in chariots of wicker-work. The festival was so important that even in time of war the troops of Amyclae would return home to attend it.

Amyclae was the native place of Hyacinthus, who was a beautiful boy, killed accidentally by Apollo, and from whose blood sprang the flower called Hyacinth.

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Two other famous festivals, celebrated at Athens, were the **Thesmophoria** and **Eleusinia**, for particulars of which see the Dictionary of Antiquities.

All these festivals brought together great crowds from different parts of Hellas. They served the excellent purpose of interchange of ideas. Here poets read their poems, merchants displayed their wares, and acquaintances were made and lasting friendships formed.

The Amphictyonic Council.

The **Amphictyony** was an association of several tribes for the purpose of protecting some temple common to them all, and of maintaining worship therein.

The most important of these associations in Greece was that of Delphi. It existed in the earliest times, and was composed of eighteen tribes, among whom were the Athenians, Delphians, Thessalians, Phocians, and Euboeans.

The members of this league were bound by oath not to destroy any of the Amphictyonic towns, not to turn away its running waters either in time of war or peace, and, if any attempt should be made to rob the temple of Delphi, to avenge it to the extent of their power. This league met, probably twice a year, at Delphi and Thermopylae. These meetings were attended not only by the deputies sent to represent the several tribes, who were members of the council, but also by many others, who came for religious or mercantile purposes, or only for the sake of amusement.

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CHAPTER I.

Geography of Greece.

I. Greece proper is a peninsula in the southern part of Europe, situated between the 36th and 40th degrees of north latitude. It is 250 miles from its northern to its southern limit, i. e. from the promontory Acroceraunia to Cape Taenarum, and 180 miles in its widest part, i. e. from Cape Actium to the plain of Marathon. It is in size but little larger than the State of Maine, which has about 35,000 square miles.

Greece is bounded on the north by Illyricum and Macedonia; on the east by the Aegéan sea; on the south by the Mediterranean; on the west by the Ionian sea. It may be divided for convenience into three grand divisions; viz. Northern, Central, and Southern Greece, or the Peloponnesus, as the last is usually called.

Northern Greece includes Thessalia, Epirus, and Dolopia.

Central Greece includes Acarnania, Aetolia, Western Locris, Phocis, Doris, Malis, Central Locris, Eastern Locris, Boeotia, Attica, and Megaris.

The Peloponnesus includes all south of Megaris; viz. Corinthia, Sicyonia, Achaia, Elis, Messenia, Arcadia, Laconia, and Argolis.

II. Greece is surrounded by many islands, the largest of which, Euboea, is separated from the mainland by the narrow strait of Eurípus.

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Salamis and Aegína are small islands south of Attica, in the Saronic gulf. Cythéra is south of Laconia, in the Lacónic gulf. Corcýra, Leucas, Cephallenia (or Samos), Ithaca, and Zacynthus are west of Greece, in the Ionian sea. In the Aegean sea are many important islands, of which Lesbos, Chios, Samos, Rhodos, Cos, Naxos,[1] Paros,[1] Delos,[1] Scyros, Lemnos, Thasos, and Tenedos appear most frequently in history.

III. Greece is a very mountainous country. The Cambunian range bounds it on the north; the range of Pindus separates Thessalia from Epirus. This range runs with some interruptions through Central Greece to Sunium, the southern promontory of Attica. The highest peaks of these ranges are Olympus (10,000 feet), Ossa, Pelion, Othrys, Oeta, Parnassus (8,000 feet), Helicon,[2] Cithaeron, Parnes, Pentelicus,[3] and Hymettus.[4]

Of the numerous ranges in the Peloponnesus, we may mention Taÿgetus and Parnon; the former separating Laconia from Messenia, the latter running parallel, farther east. Cylléne,[5] in Arcadia, is a peak which rises more than 8,000 feet.

IV. Owing to the numerous mountains, there are but few plains in Greece. The greater portion of Thessalia is a vast plain hemmed in by mountain ranges, and drained by the single river Penéus. In Boeotia there are two large plains; one, the marsh of Cephissus, much of which is occupied by

[1] Belonging to the Cyclades.
[2] Sacred to Apollo and the Muses.
[3] Noted for its white marble.
[4] Noted for its honey.
[5] Birthplace of Hermes.

Lake Copáis (in the summer the greater part of this is dry and becomes a green meadow, in which cattle are pastured); the other, on the border of which stood Thebes, Thespiae, and Plataeae, is watered by the river Asópus.

Attica has three plains; Eleusis and Athens, adjoining cities of the same name, and Marathon.

In western and southern Peloponnesus are the lowlands of Elis, watered by the rivers Peneus and Alpheus; also the plain about Sparta, watered by the Eurótas (beautiful stream); the high upland plains in Arcadia, about Tegea, Mantinéa, and Orchomenos; and lastly, the fertile plain of Argolis.

V. The rivers of Greece are numerous, but small.

The largest is the Achelóüs, which rises in Mount Pindus and, flowing southerly, forms the boundary between Acarnania and Aetolia, emptying into the Ionian sea. It is about one hundred and thirty miles in length. The chief river of Thessalia is the Peneus, which also rises in Mount Pindus, and, after receiving many tributaries, forces its way through the Vale of Tempe, between Mounts Ossa and Olympus, into the Thermáic gulf.

The Alpheus is the largest river in the Peloponnesus, rising in the southeastern part of Arcadia, flowing through Arcadia and Elis, and emptying into the Ionian sea. In some parts of its course it flows underground.

Among smaller streams are the Cephissus and Asopus in Boeotia, the Peneus in Elis, the Eurotas in Laconia, the Cephissus and Ilissus in Attica.

VI. The lakes of Greece are numerous, but not remarkable.

The largest is Copais in Boeotia (see above).

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VII. Of the countries of Greece, we shall examine more particularly Boeotia, Attica, Laconia, Arcadia, and Argolis.

Boeotia is generally flat and marshy, but contains the mountain range of Helicon on the south, and lofty hills in the eastern part of the country. Lake Copaïs covers an area of forty-one square miles. The chief rivers are the Cephissus and Asopus. Boeotia was noted for the number of its towns. The chief of these was Thebes; there were also Orchomenos, Thespiae, Tanagra, Leuctra, and Plataeae.

Attica is a mountainous and sterile country. Cithaeron, Parnes, and Phelleus form a continuous range, running about east and west; in the south are Kerata, Aegaleos, Pentelicus, and Hymettus. Athens (Athenae) was the only city of importance. Its rivers, the Cephissus, Ilissus, and Charadrus, are mere torrent courses.

Laconia consists mainly of a single narrow valley, that of the Eurotas, enclosed between two lofty mountain ranges, Parnon and Taÿgetus. Sparta, the capital, was on the Eurotas, about twenty miles from the sea. The other towns were unimportant.

The greater part of **Arcadia** is covered by mountains and narrow fertile valleys. Important cities were Mantinea, Tegea, Orchomenos, and Megalopolis.

Argolis contains a large and rich plain at the head of the Argolic gulf. Its capital was in early times Mycenae, afterwards Argos. Tiryns was an ancient city. Troezen was in the eastern part, near the coast.

The position and shape of Greece, with its many bays and islands, exerted a powerful influence upon its people, moulding their character and making of them a hardy, adventurous race. They were fond of freedom, and each State was jealous of its own rights.

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The numerous and deep indentations of the long sea-coast facilitated communication between different parts of the country. For centuries the peninsula was in the pathway of all commerce. The high mountains and enclosed plains made it impossible to unite the people for any one purpose, except that of repelling a common foe.

On the other hand, the observance of many festivals and religious rites formed a strong bond of union, which knit them closely together in manners and customs. These influences produced in a portion of the race a very high degree of civilization, which caused them to call all other peoples barbarians.

COLONIES.

The country which we call Greece was known to the Greeks themselves only as **Hellas.** And by Hellas they meant not only Greece proper, as described above, but also any places where Greek settlers had planted colonies. "The two centuries from 750–550 B. C. saw most of the Greek colonies founded. The causes were numerous: pressure caused by narrow limits of home country; desire to seek new resources of wealth beyond the sea." Many were founded by inhabitants who had been expelled from conquered cities, and many by those who were discontented with home rule. But, wherever they were, the Greek emigrants carried with them the same spirit of progress, and the same speech. Sacred fire was carried by the founder of the colony from the public hearth of the old home to the new settlement. Not infrequently art and literature were fostered more carefully in these colonies than in Greece proper. Many of the brightest lights in Hellenic literature were from the colonies.

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Among the most flourishing colonies were those planted on the western coast of Asia Minor, and the islands adjacent. They were divided into three classes, viz. **Aeolic, Ionic,** and **Doric,** according as their founders were Aeolians, Ionians, or Dorians. The Aeolic cities occupied the northern part of the coast, including the islands of Lesbos and Tenedos. **Mytiléne**[1] was the chief city. The Ionic cities were situated mostly between the rivers Hermus and Maeander; the islands of Chios and Samos were also settled by Ionians. The chief cities were **Ephesus, Colophon, Clazomenae, Milétus, Chios,** and **Samos.** The Doric cities were on the southern coast, with the islands of Rhodos and Cos. **Halicarnassus** (birthplace of Herodotus) and **Cnidus** were large places.

In the southern part of Italy, many colonies were early established by the Greeks.[2] These became so rich and powerful that all of Italy, from **Cumae,** on the one side, to **Tarentum** on the other, was called **Magna Graecia.**

On the southern coast of Gaul, **Massilia** (Marseilles) was founded about 600. In Sicily, **Syracuse** and **Agrigentum** were prosperous colonies.

Byzantium (Constantinople), in Thrace, was a colony of the Megarians.

Cyréne, a Dorian colony on the northern coast of Africa, was founded in 630.

Amphipolis and **Eion** (on the northern coast of the Aegean) and **Potidaea** (on Palléne) were founded in later times, the last by the Corinthians, the first two by the Athenians.

[1] Birthplace of Alcaeus and Sappho.

[2] Tarentum, Metapontum, Sybaris, Thurii, Croton, Locri Epizephyrii, Rhegium, Elea, and Cumae.

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Ephesus was especially noted for the famous temple of Artemis (Diana), one of the seven wonders of the ancient world. It attracted thousands from all directions, who remained in the city either to worship at the shrine of the goddess, or to engage in commercial transactions. Thus the city became the chief commercial centre and metropolis of Asia. The temple was burned in 356 B. C.

Colophon was the birthplace of Xenophanes, the founder of the Eleátic school of philosophy.

Clazomenae was the birthplace of Anaxagoras, an eminent philosopher.

Miletus, next to Ephesus, was the most important Ionian city. It had almost a monopoly of the trade with the cities on the Hellespont, Propontis, and Pontus Euxínus. Most of these cities were founded by colonies from Miletus in the seventh century; among them were Abýdos, Cyzicus, and Sinópe. The philosopher Thales was born at Miletus.

Sybaris was founded about 720 by the Achaeans. It became very prosperous, and was so notorious for the luxury and effeminacy of its inhabitants that the word Sybarite even to this day signifies one devoted to luxury and pleasure. Sybaris was utterly destroyed by the inhabitants of Croton about 500 B. C.

Croton was the native place of Milo,[1] the famous athlete, and the residence of Pythagoras, the philosopher.

[1] Milo, who lived in the sixth century, was crowned victor six times at the Olympic, and the same number at the Pythian games, for wrestling. He was famous throughout the civilized world for his wonderful strength, carrying, if the story may be believed, an ox on his shoulders over the stadium at Olympia (about one eighth of a mile). He commanded the army that conquered Sybaris.

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Tarentum was the largest of all the cities of Magna Graecia, and at one time was very powerful, having an army of thirty thousand infantry, five thousand cavalry, and a large navy.

The Greek colonists were of two classes: the **Apoikoi** and **Clerúchi.** The former and earlier, were bands of adventurers seeking new homes. Usually, the colony was sent out by the mother city (metropolis), under a leader called Oikistes. Such a colony was always politically distinct from the mother city; at the same time, it was closely united by ties of sympathy and common descent. Ambassadors and citizens of the mother city, when visiting the colony, were always treated with great respect.

The **Cleruchi** were, on the other hand, Athenian citizens, who occupied conquered lands, and always retained connections more or less intimate with Athens. They enjoyed all their political rights the same as when living at Athens, and were kept from exercising them only by distance. The Athenian courts were open for their use, and if they or their children wished to return to Athens, they could enjoy all the privileges of citizens.

CHAPTER II.

SPARTA FROM THE TIME OF LYCURGUS DOWN TO 500 B. C.

Lycurgus was the real founder of the Spartan state. It is uncertain when he lived, but probably as early as 825.

Not satisfied with the management of public affairs in his native city, he travelled in foreign countries, making himself familiar with different forms of government. He is said to have made a special study of the constitution of Crete, an island famous for its institutions and laws.[1] Upon his return he found the state full of dissensions and disputes. The Spartans all looked to him as the only person fit to remodel the government and frame a new constitution. Lycurgus accepted the task, and, when it was finished, called together the people, and required of them a promise to make no change in his laws until his return from a journey, which he was about to make.

He never returned, but is said to have starved himself to death, in order that his fellow citizens might always be bound by their oath.

THE LYCURGAN CONSTITUTION

assigned the duty of governing to, —

1. **Two hereditary Kings,**[2] whose power was limited. They presided over the Senate, but had no more influence

[1] See under Minos, page 4.

[2] One of these kings was a descendant of Agis, the other of Pro-

than other members. They were commanders [1] in war, and at such times, when outside of Laconia, their power was absolute. They possessed large royal domains in many townships in Laconia, and received frequent presents. Their table was supported at the public expense, and they were always accompanied by a body-guard of one hundred men.

2. **Five Ephors,** elected annually by the people, whose special duty was to see that the laws of Lycurgus were enforced, to scrutinize the conduct of all magistrates, even that of the kings, and to watch over the manners and morals of the people. Their power was supreme, and they did not hesitate to use it.

3. The **Senate,** or **Council of Elders,** consisting of thirty members. They held their office for life, but no one was eligible until he was sixty years old.

It was their duty to sit in judgment over all cases involving the life of a Spartan citizen. No measure could be discussed in the Popular Assembly until it had first passed through the Senate.

4. The **Popular Assembly,** composed of all free citizens of the age of thirty and upward. Meetings were held at every full moon. It had the power of declaring war and making peace, of filling higher offices, and of rejecting or approving the measures of the Senate.

The population of Laconia was divided into three

clus. Thus a king belonged to the family either of the Agidae or of the Proclídae. Two kings of the same family could not rule at the same time. The most famous king of the Agidae was Leonidas; of the Proclidae were Archidámus II. (469–427) and Agesiláus II. (398–361).

[1] At first the kings commanded together, but afterwards one at a time.

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classes, — **Spartans, Perioeci,** and **Helots.** The first lived in Sparta itself, and were alone eligible to offices of the state. The most fertile portions of Laconia belonged to them, and they were maintained by the produce of the land, which was tilled, not by themselves, (for it was considered disgraceful for a Spartan to perform manual labor,) but by the Helots, who paid to them a certain proportion of the crops, sometimes even as much as one half.

The **Perioeci,** or freemen, were descendants of the original Achaean inhabitants of Laconia, who had been conquered at the Dorian invasion.[1] They were much more numerous than the **Spartans,** and cultivated the less fertile lands of the mountains. They formed the Spartan heavy-armed force (Hoplites).

They also worked the stone quarries and mines on Mount Taÿgetus, and supplied the market of Sparta with iron implements, building materials, etc. They had no influence or control in public affairs, and their position was greatly inferior to that of the Spartans.

The **Helots** were serfs living on the lands of the Spartans, for the use of which they were obliged to pay a portion of the produce to their masters.

They could not be sold out of the country, being considered the property, not of the master, but of the state. They served, in time of war, as light-armed troops, each of the Spartans being accompanied by one or more of them. If they showed unusual bravery, they were rewarded with freedom.

They were generally courageous and energetic; and, as their numbers increased, the Spartans began to fear them,

[1] See page 5, under Heraclidæ.

and devised many cruel means of getting rid of them. At one time two thousand were secretly put to death.

The Lycurgan Discipline

aimed to develop in the Spartans those qualities which would make of them the best soldiers. According to it, "the chief end of man was to live on black broth at home, to march about in heavy armor, to fight with or without cause, to beat or kill the Helots, and to die on the field of battle." To bring about this result, the male children at birth were examined in public, and, if found deformed in any way, were exposed on Mount Taÿgetus to die.

At the age of seven, they were removed from home and taken in charge by the state. Their heads were shaved, they went barefoot, and played naked.

At the age of twelve, they were divided into companies, and intrusted to the special care of competent trainers. The youths were not only expected to be adepts in all gymnastic exercises, but to endure any hardship without a murmur. To be whipped severely at the altar was a common mode of testing their endurance. Many were sent on stealing expeditions, and, if caught, were punished; not for stealing, but for lacking skill necessary to accomplish their theft. Their meals were taken at a common table, and the principal dish was "black broth," which required a ravenous appetite to be palatable. When the Spartans became men, this discipline was not relaxed. Their days were spent in military drill, their nights in the barracks. The *family* seemed to be nothing, the *state* everything. All interests were subservient to it, and no sacrifice was too great for it. Not

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only was this system of training demanded of the youths and men of Sparta, but the maidens also were expected to exercise daily in running, wrestling, and boxing, that they might be the better fitted to become mothers of a strong and hardy race.

The Spartan never dreamed of any literary education, and was even averse to social or commercial intercourse with other nations. He was obliged to use iron money, silver and gold being forbidden coin. If a stranger ventured to enter the city, he was treated with marked coolness. In fact, all social intercourse, the delights of literature, family ties, and all things that have charms to a civilized people, were sacrificed.

The results of this discipline were that the Spartans became warriors unequalled in Greece. Their desire for war was irresistible, and engendered a passion for foreign conquest. Thus we see them early looking with covetous eyes upon Messenia, a country of woody valleys and well-watered plains, which were famed for the number and beauty of their herds and flocks, and for the variety of their shrubs and fruit trees. The Lacedaemonians [1] began the

First Messenian War (743–724 B. C.),

by surprising **Ampheia**, a border town of Messenia, and by murdering its defenders. A long struggle followed, with varying success. Finally, the Messenians were so weakened, that they were obliged to take refuge on the fortified mountain of **Ithóme**. Their king, **Aristodémus**, offered in sacrifice his

[1] Sparta was sometimes called Lacedaemon, and its inhabitants Lacedaemonians.

own daughter to appease the wrath of the gods, but to no purpose. The Spartans still pressed them, until, in the twentieth year of the war, Ithome was abandoned, and those of the inhabitants who did not flee to Arcadia or Eleusis were completely subjugated.

After bearing the yoke thirty-eight years, the Messenians again took up arms.

The Second Messenian War (685–668 B. C.)

centres around one figure, that of **Aristomenes**, the Achilles of the Messenians. He is their champion in the three great battles of this war. He often penetrates into Laconia, surprising its towns. He even enters Sparta one night, and hangs up his shield in one of the temples, as a token of defiance. Three times he is taken prisoner. Twice he manages to escape before he reaches Sparta; the third time he is thrown (with fifty of his countrymen) into a deep cave in Mount Taÿgetus. He alone is not killed by the fall; and, shortly afterwards, seeing a fox creeping about among the dead bodies of his companions, he seizes it by the tail, and, clinging to it, finally finds an opening to which the fox comes in his struggles to escape. This opening Aristomenes enlarges until he can crawl out. Thus he escapes a third time from his enemies.

The stronghold of the Messenians in this war was **Eira**, a fortified mountain in the northwestern part of Messenia. Here Aristomenes was finally compelled to concentrate his forces, and here he maintained an obstinate resistance for eleven years. At length, unable to hold out any longer, he, with his sons, forced his way through the assailants, and left

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the country. The rest of his life was passed in Rhodos, where he lived with his son-in-law. Those Messenians who did not emigrate to other countries were reduced to the condition of serfs (Helots).

The person who animated the Spartans most during this war was the poet **Tyrtaeus**, a native of Attica. He composed songs for the troops on the march and during the charge. The power of his poetry was felt by all, and served as well to quiet the discontents of the mutinous as to cheer the heart and exhilarate the spirit of the discouraged warriors. This was a period of unusual musical and poetical activity at Sparta. The elegies of Tyrtaeus, of which twelve fragments remain, varying from one to forty-four lines, were very popular. The soldiers used to sing them around their camp fires, and the best singer was rewarded by the commander with a piece of flesh.

Terpander, a poet from Lesbos, settled in Sparta about this time. He came here in obedience to the instructions of the Oracle at Delphi, to arrange differences that existed among contending factions. He inaugurated a new era in the musical art of Greece. Six fragments of poetry remain bearing his name, consisting of hymns addressed to Zeus, Apollo, etc. The authenticity of these, however, is uncertain.

Alcman (671–631) was the *Lyric* poet of Sparta. He was a native of Sardis, and for some time a slave at Sparta. The poetry which he composed consisted of songs sung by choruses of maidens, besides hymns to gods, paeans, and bridal songs. He also wrote erotic poems. The extant fragments are remarkable for their simple and cheerful views of life, combined with great enthusiasm for the beautiful.

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After conquering Messenia, Sparta turned her eyes to Arcadia. The Arcadians had assisted the Messenians in the late war, and this was a good excuse for an attack upon their territory. This contest was prolonged for many years. The Spartans finally reduced the Arcadians to the state of subject allies.

The power of **Argos** [1] also was broken, so that about 500 Sparta controlled nearly two thirds of the Peloponnesus.

Demarátus, of the family of Proclidae, was one of the kings of Sparta in 500. His colleague, Cleomenes, obtained his deposition on the charge that he was illegitimate. Demaratus went to the court of Persia, was well received by Darius, and afterwards became a great friend of Xerxes, whom he accompanied on his expedition against Greece. Plutarch says he was still living when Themistocles was an exile, in 465.

[1] At the time of Lycurgus, Argos was the most powerful city in the Peloponnesus. She was at the head of a strong confederation of Doric cities, and had colonies established in various localities.

CHAPTER III.

ATHENS FROM THE EARLIEST TIMES DOWN TO 500 B. C.

THE earliest government of Athens was a **Monarchy.** There were **seventeen** kings in all, the last of whom was **Codrus.**[1] **Medon,** the son of Codrus, succeeded his father as Archon (ruler) for life. Thirteen life Archons held office from 1050 to 752.

A change was now made in the duration of the Archonship, so that the Archon held office for *ten* years, instead of for life. This change was brought about by the **Eupatridae** (nobles). There were seven decennial Archons, who governed the state until 683. Again the Eupatridae changed the law, and, instead of choosing one of their number to be Archon for ten years, they chose nine Archons,[2] who were to hold office only **one** year.

Thus the government of Athens developed gradually from a monarchy into an **Oligarchy,** or government by a few, who were chosen from the Eupatridae. But the common people soon grew weary of this state of things. They were persecuted by the nobles, and many were sold as slaves to

[1] See Introduction, p. 2.

[2] The first Archon was called Eponymos, because his name marked the date of official documents. He had a general supervision of affairs, and in particular represented the state as the guardian of orphans and minors. The second Archon was high priest; the third Archon was commander-in-chief (polemarch); the other six were custodians of the law.

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pay the debts they owed their oppressors. A code of *written* laws was demanded, for up to this time the laws had been traditional, and the interpretation of them had been in the hands of the Eupatridae.

Draco was appointed to draw up this code, in 624. He made every offence punishable by death, so that his laws were called the "bloody laws" of Draco. They naturally did not give satisfaction. About this time a man named **Cylon** attempted to gain control of the power at Athens. Promises of relief and of more favorable laws gave him many followers among the lower classes. He succeeded in occupying the Acropolis, but was soon dislodged. He himself escaped, but his misguided followers were slain in violation of pledges given by the Archon. Their unwarranted murder is often mentioned as the Cylonian Crime. The family of the **Alcmaeonidae**, to which the Archon belonged, was considered tainted by the crime.

Solon, who filled the office of Archon (594), was now asked to frame a new constitution for the city. Solon was the first man of his time, of great genius and strong personality. All his reforms aimed to purify the public morals. He tried to unite religion with state and family by making every citizen responsible for the state, and by basing the state upon the stability of the family. His first step was to give immediate relief to the poor debtor and small farmer by coming between them and their creditors and landlords. All mortgages were annulled, many debts remitted, and substantial relief thus given to a majority of the population.

There was to be no more imprisonment or slavery for debt. Many who had sought refuge abroad were restored to their homes.

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Solon also made a division of the people into four classes, on a property basis. The *first* class included those whose annual income equalled or exceeded the value of 500 medimni[1] of corn. The *second* class included those whose annual income ranged between 500 and 300 medimni. The *third* class were those whose income was between 300 and 200 medimni. The *fourth* and lowest class included all whose income fell below 200 medimni.[2]

The first three classes were taxed according to the amount of their property, the fourth class was free from taxes, but also could hold no public office. Only members of the first class could be Archons.

Solon instituted a **Council of 400**, annually elected from the first three classes by the free votes of all citizens. This council acted as a guide to the **Popular Assembly**, by preparing and introducing measures to be discussed therein. It was, however, under the control of the assembly, for it was elected by it, and had annually to render to it an account of its proceedings.

The **Popular Assembly**, or **Ecclesia**, was composed of *all* Athenians, the great majority of its members being of course poor men. The voting was by show of hands. All[3] measures originating in the *Council* were here accepted or rejected. Here were elected the Archons, higher officers, and all members of the Council.

Solon retained the famous **Council of the Areopagus**,

[1] A medimnus was about one and a half bushels.

[2] The first class were called the Pentacosiomedimni. The second class were called the Hippeis (Knights). The third class were called the Zeugitae. The fourth class were called the Thetes.

[3] This was the first step towards an Athenian democracy, afterwards developed and perfected by Cleisthenes.

(so called because it met on Mars Hill). It was an aristocratic body, made up of ex-Archons who had served their year of office with honor. It had the general supervision of the laws, and exercised a censorial power over the morals and occupations of the citizens. It judged cases of murder, and other crimes of a heinous nature.

Solon encouraged commerce and manufactures, and attracted to Athens many foreigners (*metoikoi*), who, though enjoying none of the political privileges of citizens, flourished and grew wealthy, thereby adding to the glory of their adopted city. He died at the advanced age of eighty. He is the most attractive and venerable figure of Greek history. He was a poet of some talent,[1] as the fragments which we have of his writings prove, a sage, and a statesman of ideal aims. He has well been classed among the seven wise men.

When Solon's laws went into operation, quarrels began to arise between the different factions. The nobles were divided into *two* parties, that of the *Plain*, and that of the *Coast*. The former was led by **Lycurgus**, the latter by **Megacles**. The bitter feelings of these parties presented the opportunity for the formation of a *third* party, if led by the right man. This man appeared in **Pisistratus**. He was a second cousin of Solon, belonging to an old family that traced its pedigree to Nestor, of Homeric fame. Pisistratus took advantage of the dissensions among the nobles, and formed a party of his own, made up of the poor shepherds of the hills in the east and north of Attica, where his own estates were situated. He easily won their affection by his

[1] The Athenians, inspired by his poetry, conquered Salamis from Megara, and thus laid the foundation of their future maritime greatness.

liberality, kindness, and attractive bearing. They flocked around his standard, and when he was sufficiently strong, the Acropolis was seized and Athens mastered (560). Pisistratus now declared himself despot. This is the beginning of the rule of the **Pisistratidae**, which lasted until 510.

Pisistratus himself ruled with some interruptions until 527. His rule was on the whole wise and beneficent. He encouraged agriculture, paying special attention to the cultivation of the olive. A law against idleness was passed and enforced; disabled soldiers were cared for; roads were built throughout Attica, and Athens was supplied with pure drinking water. The city was adorned with fine public buildings. He began the great temple of Olympian Zeus, and built that of Pythian Apollo. He is also said to have been the first one to collect the poems of Homer, and to found a public library. He died, an old man, and was succeeded by his sons, **Hippias** and **Hipparchus**, who ruled for some years in peace and harmony with the people. But in 514 a conspiracy was formed against them by two young men, **Harmodius** and **Aristogeiton**; the former of whom was enraged with Hippias, on account of an insult offered to his sister. This conspiracy succeeded in part; viz. in the assassination of Hipparchus.

After the murder of his brother, Hippias changed the character of his rule from mildness to cruelty, and in four years (510) he became so unpopular that he was expelled from the city. He afterwards repaired to the court of Darius, hoping to be restored to his native country by the aid of the Persians. He accompanied them in their first invasion of Greece, and was killed on the plain of Marathon, in 490.

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Cleisthenes was now (510) the head man at Athens. He belonged to the noble family of the Alcmaeonidae, who had been opposed to the Pisistratidae. He introduced into the constitution many reforms in favor of the common people, and under him the Athenian government became really a **Democracy**, — that is, a government of the people; whereas the government of Sparta was an **Aristocracy**, — that is, a government of the "*best*," or the *nobles*.

The Constitution of Cleisthenes

tended to a more popular government.

The citizens were divided into **ten** tribes, each tribe including ten towns — **demes** — with their adjacent territory.

Cleisthenes increased the **Council of 400** to **500**, and called it the **Boule**. "Fifty called **Prytanes**[1] were drawn from each tribe. All citizens in full standing, of thirty years of age and upward, could be drawn into the **Boule**. The business of this body was to prepare the questions that were to come before the **Ecclesia**. They also controlled the finances, and received foreign ministers."

[1] Prytanes correspond to our *presiding officers*. Of the fifty prytanes one was chosen by lot to be chief president; he then chose nine vice-presidents. These presided over the Boule and Ecclesia for *seven* days. Then a second ten were chosen in the same manner, and so on until the whole fifty held office. This occupied thirty five days. Then fifty from another tribe would have its term. The order of the tribes was determined by lot.

The Prytanes had the first place and hearing in the Ecclesia and Boule, and dined at the public expense in the **Prytanéum** (town hall) also called **Tholus**. Here were entertained, too, foreign ambassadors. Citizens of high rank, and the children of those who fell in battle, were often rewarded by a seat at the public table in this building. The Prytanes had the right of convening both houses, though in times of emergency the **Stratégi** possessed the same rights.

The most important tribunal introduced by Cleisthenes was the **Heliaea**, a court of law, in which the influence of the people was deeply felt. Its members were drawn by lot from the ten tribes, each of which furnished 600. The courts were held in eight or ten different places.

"The parties who had cases to be tried appeared before them and argued their cause. When the verdict was to be rendered, a herald called upon all who thought the accused guilty, to hold up their hands, which were counted; then those who thought him innocent did the same; and the votes of the majority decided the case."

Cleisthenes also first introduced **Ostracism**. Its purpose was "to remove from the city for a definite time those who appeared to be superior to their fellow-citizens, by reason of their wealth, the number of their friends, or any other means of influence." It applied to cases where no crime was committed, and was no personal disgrace.

We have come now (500) to an era in Greek history, and it will be well to pause for a moment and review our work. In Sparta we have the reforms of **Lycurgus** to remember, the **Messenian wars**, and Sparta's gradual increase in power, until at this time she controlled two thirds of the Peloponnesus. In Athens we have **Draco**, **Solon**, **Pisistratus**, **Hippias**, **Hipparchus**, **Harmodius**, **Aristogeiton**, and **Cleisthenes**, the friend of the common people.

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CHAPTER IV.

THE PERSIANS AND THE FIRST PERSIAN INVASION.

MARATHON, SEPTEMBER 12, 490 B. C.

BEFORE proceeding further in our Greek history, we will turn back and examine the early history of the **Persians**, since they had so much influnce upon Greece.

The **Persian** empire was founded by **Cyrus I.** (the Great) in 558. Previously to this, the nation was dependent upon the **Medes**; but Cyrus, who was very ambitious, saw that the power of the Medes was merely a name and not a reality, weakened as they were by high and luxurious living. So the Persians, headed by him, revolted; and instead of being dependent upon the Medes, the scales were turned, and the Medes were conquered and subdued by the Persians.

Cyrus conquered **Croesus**, king of Lydia (546). This monarch, who was proverbial for his riches, had previously subdued the Greek cities on the coast of Asia Minor, and had made **Sardis** the capital of his dominions.

Among the exploits of Cyrus was the capture of **Babylon** (538), by diverting the river Euphrates from its channel while **Belshazzar** was feasting.

At the death of Cyrus (529), the Persian empire included all of Asia from the Hellespont to the Euphrates. He left his kingdom to his son **Cambýses**, who increased it by the addition of **Egypt**. He reigned seven years (529–522).

Darius I., the greatest of Persian monarchs, next ascended

the throne. He ruled from 521 to 486. He had a standing army of more than 1,000,000 men, stationed in different parts of his kingdom, and a navy of 1,000 ships. He led a large army (508) against the nomadic **Scythians** of Europe, but was not able to conquer them completely.

A few years later (500) the ambitious designs of Darius were interrupted by the revolt of the **Ionic** cities in Asia Minor, led by **Miletus.** These cities obtained the aid of **Athens** and **Eretria** (a city on the island of Euboea). They collected their forces at Ephesus, and marched against Sardis.

Sardis was important as a military fortress, and as a commercial centre, being situated on an important highway leading from the interior to the coast, and being the metropolis of the large and fertile valley of the Hermus. The city became so wealthy that the little stream **Pactólus,** which flowed through the market-place, was said to be on a bed of golden sand.

The Greeks were successful in their attack upon this city; it was captured and burned to the ground (499).

Darius took active measures to put down this revolt; but when he began to get the better of the Ionic cities in Asia Minor, Athens and Eretria withdrew their forces and went home. As soon as he had subdued the Ionic cities, Darius turned his attention towards Greece, and swore vengeance upon the people who had dared to aid his rebellious subjects. Active preparations were made to fit out an expedition. **Mardonius,** a general of Darius, was sent out with a large naval force in 492; but the whole fleet was disabled in a storm off **Mount Athos,** a dangerous promontory in **Chalcidice.**

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Darius was not discouraged by this failure. He spent the next two years in fitting out a second expedition, placed under the joint command of **Datis** and **Artaphernes.**

The fleet sailed from the bay of **Issus**, along the coast of Asia Minor, to **Samos.** From here it directed its course to **Naxos.** The island immediately submitted. The city was burned to the ground, and the inhabitants made slaves. From Naxos the fleet sailed to **Delos**, where the Persians offered sacrifices to the presiding divinities of the island.[1]

Eretria was the next place to which the Persians sailed. For six days they attempted to storm the walls of the city, but in vain. Where force was of no avail, treason succeeded. The upper classes sympathized with the besiegers and opened the gates. The city received no more mercy than Naxos, and the citizens were reduced to slavery. The Persians were elated. Their success thus far had been uninterrupted. Why should they not meet with equally good fortune at Athens? The nearest landing place in Attica was at **Marathon,** a plain on the eastern coast of Attica (22 miles northeast of Athens) of about six miles in length, and from one mile and a half to three miles in breadth, surrounded on all sides, except towards the sea, by high rocky hills. Hippias, who accompanied the Persians, pointed out this plain, and stated that it would afford a fine opportunity for them to manœuvre their cavalry. The whole Persian force amounted to 110,000, of which 100,000 were infantry.

As soon as the fall of Eretria was announced at Athens, a courier was sent to Sparta in all haste to ask for aid. The Spartans promised it, but failed through superstition, as it wanted but a few days of the full moon, and it was contrary

[1] Apollo and Artemis were the especial guardians of Delos.

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to their custom to begin a march at such times. So the Athenians were compelled to fight alone.[1] Their force, numbering 10,000 infantry, was under ten generals, who alternated in command, each one holding the power for one day. **Miltiades**, one of the ten, was thought by his colleagues to be the most efficient general, and was invested by them with supreme command. He advanced to Marathon, and drew up his forces on the rising ground above the plain, with the rear and both flanks protected by high hills.

For nine days the armies stood facing each other. On the morning of the 12th of September, when the supreme command would have regularly fallen to him, Miltiades ordered the Athenians to advance. His forces were arranged so that members of the same tribe fought side by side, thus stimulating and encouraging one another. The battle lasted for many hours. The Athenian wings were successful from the first, and drove their opponents towards the shore. But the enemy's centre, where were massed picked troops, stood firm. Here the struggle was the fiercest, and the Greeks were repulsed. Miltiades then ordered the victorious wings to return from the pursuit, and to make a combined attack upon the Persian centre in the rear.

The Persians were now speedily routed, and fled to their ships, on which they embarked and put out to sea.

In this memorable battle the Athenians lost 192; the Persians, 6,400. The Athenian dead were buried on the field of battle in a large mound, which can be seen to this day.

The departure of the Persians was hailed with great joy at Athens. Marathon was ever after a magic word. There was good reason to be proud of it, as it was the first time

[1] 1,000 Plataeans joined the Athenians just before the battle.

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that the Greeks had ever defeated the Persians in battle. If the Persians had conquered at Marathon, Greece would probably have become a Persian province, and the destinies of all Europe might have been changed

Miltiades, the hero of Marathon, was received at Athens with the greatest honor. A separate monument was erected to him on the battle-field. It would have been fortunate for him if his career had ended here. The Athenians placed in him great confidence, which he abused; for, in order to avenge a private hatred against the inhabitants of **Paros**, he asked his countrymen for a fleet of seventy ships, without telling them the reason of the request. The ships were given him, but he failed in his attempt to take the island, and was obliged to return home without accomplishing his purpose. The indignant Athenians condemned him to pay a fine of $50,000, the cost of fitting out the fleet. Being unable to pay this fine, he was thrown into prison, where he died soon after from the effects of a wound received at Paros. His son **Cimon** paid the fine.

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CHAPTER V.

PREPARATIONS, ON THE PART OF ATHENS AND THE PERSIANS, FOR THE SECOND PERSIAN INVASION.

ARISTIDES AND THEMISTOCLES.

SOON after the battle of Marathon, a war broke out between Athens and Aegina.

This war caused the Athenians to feel the necessity of a large naval force, which the Aeginétans already possessed.

Ten years intervened between the first and second Persian invasion. The time was occupied in active preparations by the Greeks. Athens, especially, strengthened her power by increasing her navy and training her citizens to be more efficient sailors.

Aristides and Themistocles were the most distinguished men of Athens at this time. Each was a man of marked ability, having widely different traits.

Aristides possessed such incorruptible virtue that he was called the "Just." He could not be induced to swerve from what he considered the path of duty by any prospect of advantage either to himself or the state. He was too rigid, however, in his adherence to the old school of Athenians. In fact, he was so averse to any change in the customs of the people that, if his policy had been always followed, Athens would have fared badly. The young Athenians began to regard him as an old conservative.

Themistocles, on the other hand, was endowed with a bril-

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liant genius. He belonged to the *new* school, and favored such changes as seemed advantageous to the state.

Owing to his unusual powers of foresight, his energy and boldness in executing plans, his insight into the purposes of the enemy and his skill in thwarting them, and his eloquence as an orator, he became the ablest statesman of Athens. He was not, however, as honest as his rival, but wily and full of tricks, passionate and selfish, and even open to bribery. But his genius overshadowed his faults, and he was very popular. His rivalry with Aristides was bitter, and the ostracism (482) of the latter was brought about, it was claimed, mainly through his influence.

There was at this time a large surplus in the treasury, derived from the valuable silver mines of **Mount Laurium**, in southeastern Attica. Themistocles persuaded the Athenians to spend this upon a fleet of 200 ships, and also to pass a decree that twenty new ships should be built every year.

The defeat of the Persians at Marathon made Darius the more eager to punish Athens. He resolved to collect all the forces of his empire and march against the city. But in the midst of his preparations he died, in 486.

Xerxes succeeded to the throne. He was not a warlike prince like his father, but effeminate and fond of ease. He wished to abandon his father's preparations, but his general, Mardonius, persuaded him to continue them.

Four years were spent in collecting an immense army, made up of forty-six different nations, and amounting to 2,000,000 men. A fleet, consisting of 1,200 triremes and 3,000 smaller vessels, was manned by 500,000 men. A bridge was built across the Hellespont, where it was one mile wide, between **Sestos** and **Abydos**.

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We learned in a previous chapter that a Persian fleet had been wrecked off Mount Athos. To avoid this dangerous promontory, Xerxes built a canal through the isthmus which connects Mount Athos and the main land. This canal was one mile and a half long, and wide enough for two triremes to go abreast. Traces of it can be seen at the present time.

Xerxes spent the winter of 481 and 480 in Sardis, and in the early spring set out with his vast host.

Seven days and seven nights were consumed in crossing the Hellespont. Xerxes here reviewed his troops, and is said to have wept at the thought that so many would all be gone in a hundred years.

From the Hellespont the army marched along the coast of Thrace, compelling the towns on its route to furnish food. From Thrace the march was through Macedonia and Thessalia to the pass of **Thermopylae.**

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CHAPTER VI.

The Second Persian Invasion.

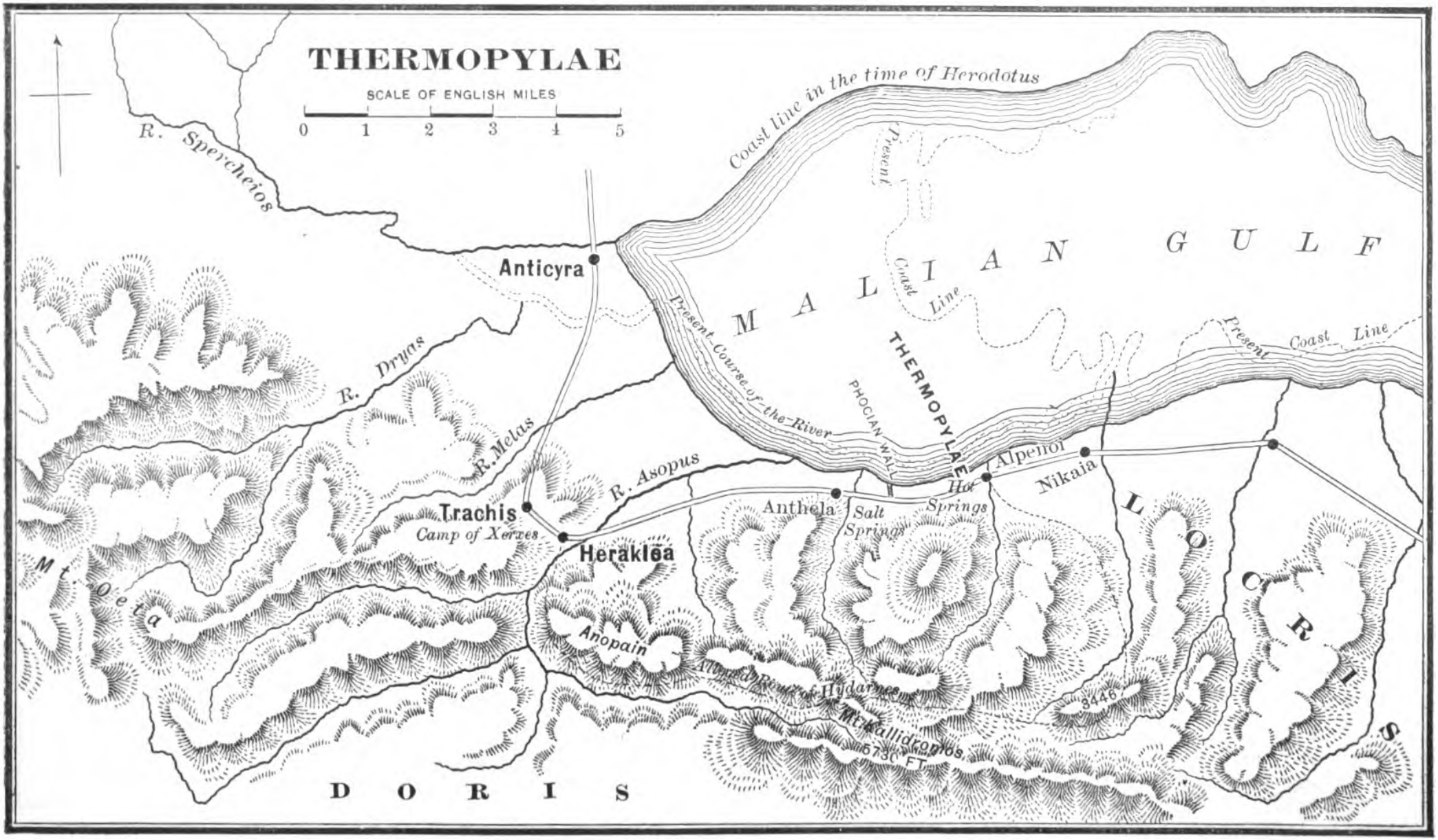
Thermopylae, July, 480 B. C. — Artemisium, July, 480 B. C. — Salamis, September 20, 480 B. C.

The report of this immense armament so frightened most of the Greek states, that they did not dare to make any preparations for defence. The only states north of the Peloponnesus that remained faithful to their country were **Attica** and **Phocis**, with the cities of **Plataeae** and **Thespiae**, and the island of **Aegina**. In the Peloponnesus **Sparta** took the most active part. These, together with **Thessalia**, held a congress to select a spot suitable for taking a stand against the Persians. The pass of Tempe, in northern Thessalia, and **Thermopylae**, on the **Maliac** gulf, were the two most feasible for resistance. The latter was chosen.

Thermopylae and Artemisium, July, 480.

Thermopylae (*Hot Gates*) lay between Mount Oeta and an inaccessible morass, which formed the edge of the Maliac gulf. At one end of the pass the mountain approached so near to the morass as to leave room for only a single carriage. This narrow entrance was the west gate of Thermopylae. About a mile to the east, the mountain again approached near to the sea, forming the east gate. The space between

To face p. 46.


THERMOPYLAE
SCALE OF ENGLISH MILES
0 1 2 3 4 5
R. Spercheios
Anticyra
Coast line in the time of Herodotus
Present
MALIAN GULF
Present Coast Line
Present Course of the River
PHOCIAN WALL
THERMOPYLAE
Alpenoi
Hot Springs
Nikaia
R. Pryas
R. Melas
R. Asopus
Trachis
Camp of Xerxes
Anthela
Salt Springs
Heraklea
Anopain
Mt. Oeta
Mt. Kallidromos
3446
5730 FT.
LOCRIS
DORIS

these gates was wider, and noted for an abundant flow of *hot springs;* hence the name.

The Greeks sent their allied fleet, under command of the Spartan admiral **Eurybiades**, to the northern coast of Euboea, and stationed it off **Artemisium**, where it commanded the entrance to the Maliac gulf. A small land force was sent to Thermopylae, under command of **Leonidas**, king of Sparta. His forces numbered but little over 5,000; of these 300 were Spartans.

Meanwhile Xerxes had arrived near Thermopylae. Although he had heard that a few men were making a stand here, he could hardly believe it, and waited four days for them to disperse. On the fifth day he ordered picked troops to advance and drive them back. But to no purpose. Leonidas and his gallant followers held their position, with great loss to the enemy. The next day the attack was renewed, with the same results. Xerxes was in a dilemma, when **Ephialtes**, a Malian, informed him of a mountain path by which the Persians could attack the rear of the Greeks.

When Leonidas learned the treachery of Ephialtes, he sent most of his troops home, retaining the Spartans and 700 Thespians. He dressed himself in his royal garments, offered sacrifices to the gods of Sparta, supped with his 300 warriors, and, before the body of Persians could arrive to attack him in the rear, advanced with his little band against the countless numbers of the foe.

The Spartans had no hope of victory, but were determined to sell their lives as dearly as possible. Leonidas fell with his companions. On the tomb erected to his memory was the following inscription: "*Stranger, tell the Spartans that we lie here in obedience to their commands.*"

Meanwhile the Persian fleet had sailed along the coast of Thrace, until it arrived off **Mount Athos**. Here it passed through the canal, and, weathering the other two Chalcidian peninsulas, steered for the northern coast of **Euboea**. When it arrived off **Artemisium**, the Greek ships of war, 271 in number, were for the first time seen.

Preparation was immediately made to force an entrance through the straits of **Eurípus**, between Euboea and the mainland. Then followed three naval engagements without decisive results. When the Greeks heard of the defeat at Thermopylae, they withdrew through the straits taking with them many of the unfortunate inhabitants of Euboea.

Meanwhile the Persian monarch was on the march from Thermopylae. Only the inhabitants of **Phocis**, **Thespiae**, and **Plataeae** refused to acknowledge his power. Here he found deserted villages and houses. On his way through Phocis, he sent a body of troops to **Delphi** to plunder the temple. As the soldiers were marching up the path, at the base of **Mount Parnassus**, a violent thunder tempest arose, causing crags to roll down the mountain side, and spreading dismay among the ranks. Seized with panic, the troops turned and fled, abandoning all further attempts upon the temple.

Athens was now threatened with immediate destruction. The inhabitants left their homes and departed, — some to Salamis, some to Troezen. When Xerxes set foot on Attic soil, he found the land desolate, the city empty. There remained on the **Acropolis** a few desperate people. These were massacred, and the buildings burnt.

At the same time the Persian fleet, of 1,000 sail, arrived in the bay of Phalerum, off Athens.

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Salamis, September 20, 480.

The combined Greek fleet of 366 ships, under **Eurybiades,** was stationed at **Salamis.** 200 of these were Athenian, and commanded by **Themistocles.** All the Greek commanders, except Themistocles, wished to retreat to the isthmus of Corinth, and there co-operate with the land forces. But he said no; for, if a battle was fought in the bay of Salamis, the large Persian fleet could not manœuvre, and the small Greek fleet would have the advantage. At first he persuaded Eurybiades to order the fleet to remain at Salamis, but the other commanders were so dissatisfied that another council was called.

Themistocles then had recourse to strategy. He sent a trusty slave, who knew the Persian language, to inform Xerxes of the dissensions among the Greeks, and tell him how easy it would be to surround and conquer a fleet, small and disunited. Xerxes followed the advice, and ordered his forces to close up the straits of Salamis at both ends during the night. The next morning (Sept. 20) the Persian fleet was seen stretching along the coast as far as eye could reach. Xerxes had a silver-footed throne erected on a high hill on the mainland opposite the bay of Salamis, where he could see the contest and encourage his men. His land forces were drawn up on his right. Each side prepared for a determined struggle. The only hope of the Greeks was in the defeat of the foe; their wives and children, who stood behind them on the heights of Salamis, would be sold into slavery, if the Persians were victorious.

The Persians made the first general attack, driving the Greeks back upon Salamis. But the latter quickly rallied, and then ensued a fierce battle. The barbarians, depending upon

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mere numbers, fought without systematic order; while the Greeks held together in squadrons. The size of the enemy's fleet was its own destruction. They were too crowded to do efficient service, and the more easily fell a prey to the Greeks. **Ariabignes,** the admiral and brother of Xerxes, and other men of rank, met their death. The fleet lost confidence, and began to retreat to the bay of Phalerum.

Aristides, who had been viewing the battle, with a band of armed citizens, from Salamis, now landed on the island of **Psyttaleia,** where were stationed a body of picked Persians, and, falling upon them, cut them to pieces. Two hours after sunset the moon rose to favor the last moments of pursuit, and light up for the Greeks the bay of Salamis, abandoned by the Persians, and densely covered with fragments of vessels and bodies of the dead.

Although this victory was a brilliant one, had Xerxes been anything but the veriest coward, the Greeks would have been no better off than before. He still had his immense army unimpaired, and fully three quarters of his fleet; but the boastful arrogance of the Great King was broken down. He lost confidence in his men, and his heart sunk at the possibility of being surrounded in a hostile land. Hence it was not strange that he believed the story of Themistocles, that the bridge over the Hellespont might be destroyed, and his retreat cut off.

Accordingly, he made preparations to depart, and ordered the fleet to sail for the Hellespont. He left the best of his land forces (300,000), under command of **Mardonius,** to complete the subjugation of Greece, so ingloriously begun.

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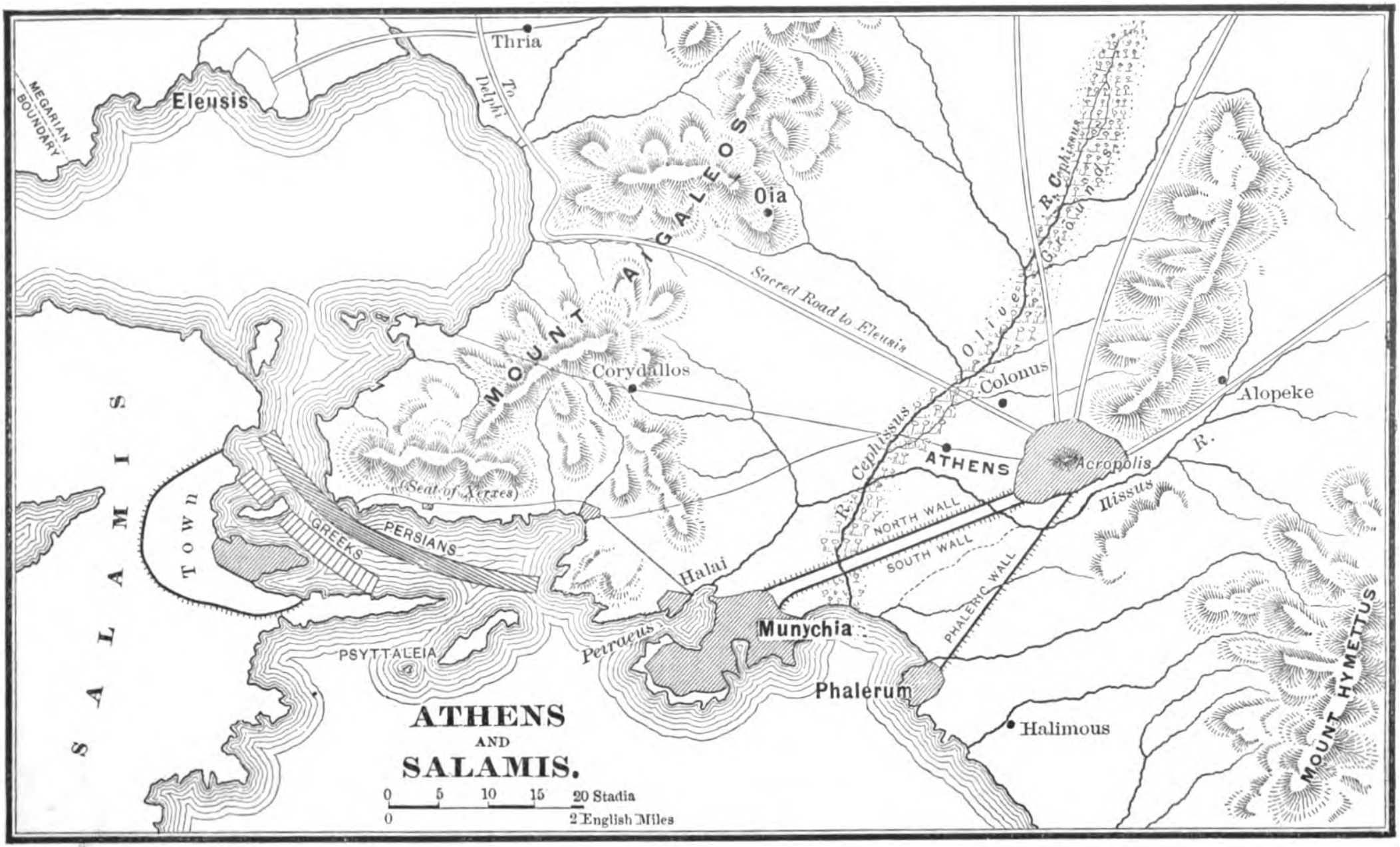
To face p. 50.


Thria
To Delphi
Eleusis
MEGARIAN BOUNDARY
MOUNT AIGALEOS
Oia
Sacred Road to Eleusis
R. Cephissus
Olives
Corydallos
Colonus
Alopeke
R. Cephissus
ATHENS
Acropolis
Ilissus R.
(Seat of Xerxes)
NORTH WALL
SOUTH WALL
PHALERIC WALL
TOWN
GREEKS
PERSIANS
SALAMIS
Halai
Munychia
Perraeus
PSYTTALEIA
Phalerum
Halimous
MOUNT HYMETTUS
ATHENS AND SALAMIS.
0 5 10 15 20 Stadia
0 2 English Miles

CHAPTER VII.

PLATAEAE, SEPTEMBER, 479 B. C. — MYCALE, SEPTEMBER, 479 B. C. — REBUILDING OF ATHENS.

THE departure of Xerxes gave the Greeks just cause for rejoicing. Gifts were vowed to the gods, and prizes distributed. Honors were heaped upon Themistocles at Sparta. Together with Eurybiades, he was publicly crowned with a wreath, presented with a splendid chariot, and conducted solemnly by 300 Spartan knights as far as the frontier of the land. All these honors were not such as would create a favorable impression at Athens. The influence of **Aristides** again became predominant. In the spring of 479 he was elected commander-in-chief of the Athenian land forces.

Mardonius spent the winter of 480–479 in Thessalia. From the first his conduct was marked by extreme caution. He passed the time in forming such connections as he could with Greek states, and especially in negotiating with the Athenians. He even offered to rebuild their city and temples, if they would desert to his side. Aristides was now the one to come forward and take a firm stand. Through him the Athenians declared that they would not barter away their liberty for any treasures in the world; that they were the enemies of the Persians, and would remain so as long as the sun pursued its course. In May, 479, Mardonius advanced towards the south, and in July reoccupied Athens.

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Again the Athenians were compelled to leave their homes and undergo numerous privations. After devastating the whole of Attica, the Persian commander passed back over Cithæron into Bœotia, where, in the meadows of the Asopus near **Plataeae**, was a plain favorable for the movements of his cavalry.

Plataeae and Mycale, September, 479.

Meanwhile the Peloponnesians had joined the Athenians at Eleusis. The commander-in-chief was **Pausanias**, a Spartan, of the royal family, a man of genius and great ambition. The forces amounted to about 110,000 troops, of which Athens sent 8,000, under Aristides. It was the largest combined army that Greece had ever raised, but it contained no cavalry. These forces marched into Boeotia, and met Mardonius near **Plataeae**. The armies confronted one another for ten days, neither having the courage to take the initiative. At last the Persians began to suffer from the want of supplies, and an attack was made. The result of the battle was doubtful for a long time. Great bravery was shown on both sides. Finally, the heavy armor and coolness of the Spartans won the day. The Persians gave way; and when Mardonius fell, all resistance was at an end.

In another part of the field the Athenians had hot work with the Greek allies of Mardonius, who fought with great stubbornness, but were finally put to flight. In this memorable battle, both Athens and Sparta proved themselves the leading champions of Greece. The victory of Plataeae was the most decisive of the whole war; for Marathon and Salamis had only broken the courage of the enemy, while here

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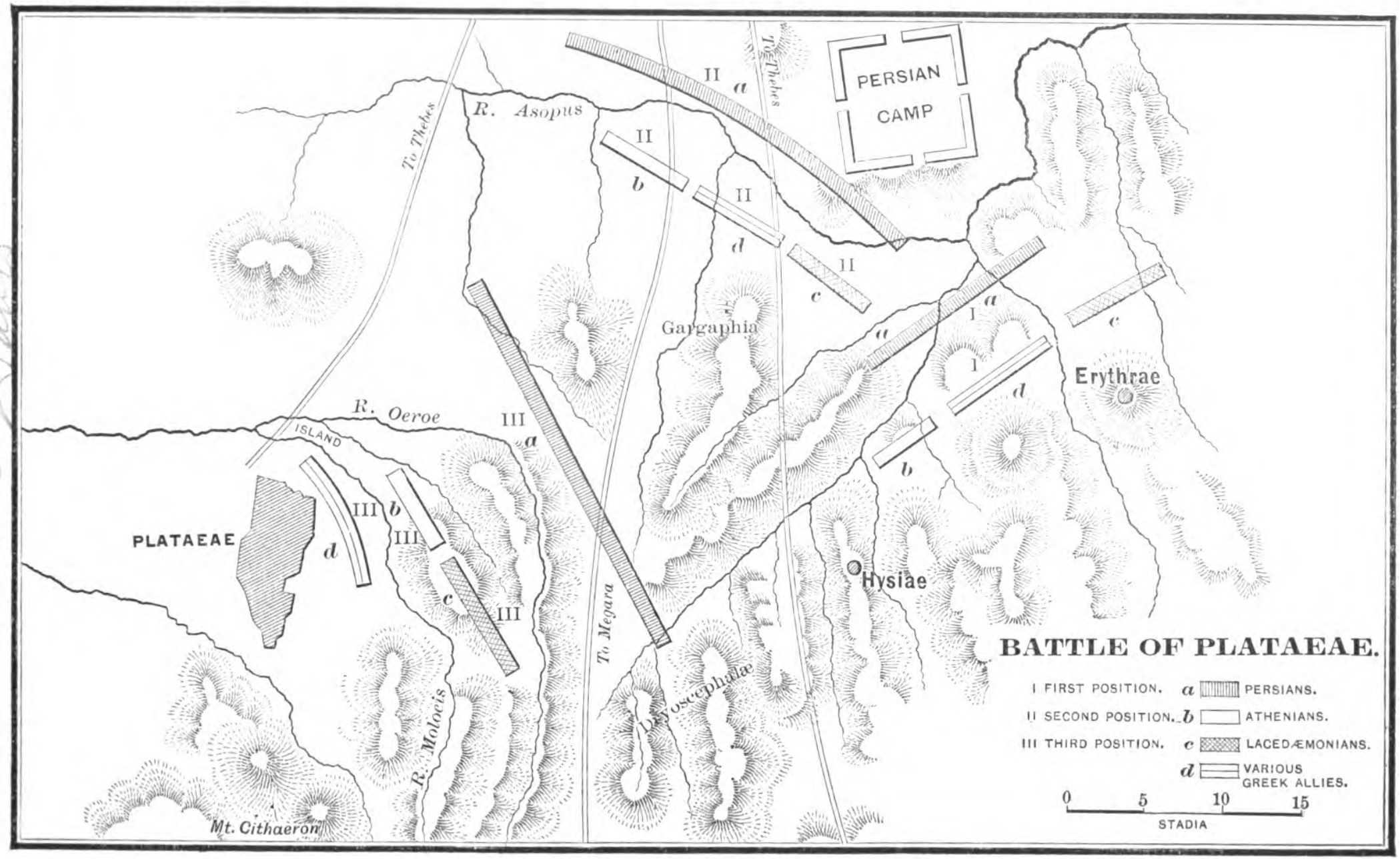
To face p. 52.


PERSIAN CAMP
To Thebes
R. Asopus
To Thebes
II a
II b
II d
II c
Gargaphia
I a
I d
Erythrae
c
R. Oeroe
ISLAND
III a
III b
III
III c
PLATAEAE
d
To Megara
Hysiae
Decelea
Mt. Cithaeron
R. Moloeis
BATTLE OF PLATAEAE.
I FIRST POSITION. a PERSIANS.
II SECOND POSITION. b ATHENIANS.
III THIRD POSITION. c LACEDÆMONIANS.
d VARIOUS GREEK ALLIES.
0 5 10 15
STADIA

his power was annihilated. With a loftier pride than ever before, the Greeks recognized the contrast between themselves and barbarians, and never was their country stronger than after the battle of Plataeae.

Immediately after the flight of Xerxes from Salamis, Themistocles sailed with the Athenian fleet over the Aegean, visiting the islands, and compelling them to pay tribute. He returned to Athens with large stores of money. Emboldened by this, the Athenians with some allies sent out, in the early spring, while Mardonius was still in Thessalia, a fleet of 110 sail, under **Leotychides**, king of Sparta, and **Xanthippus**. In the mean time a Persian fleet of 300 ships had anchored off **Samos**, and a land army was being collected at **Mycale**. Xerxes himself remained near Sardis, to await the final result of the operations of Mardonius. The Greek fleet made for Samos. Upon its arrival, the Persians retreated to the promontory of Mycale, disembarked, drew their ships ashore, and, with the land army, strongly intrenched themselves. The Greeks followed them, and, in spite of showers of arrows, advanced against the fortified encampment. A hand to hand fight ensued, resulting in the total rout of the Persians. This victory is said to have been gained on the same day as that of Plataeae.

One of the results of Mycale was that Greece obtained the control of all the islands near the coast of Asia Minor. But **Sestos**, a strong fortress on the Hellespont, was still in the hands of the Persians. Hither the Athenian fleet, under Xanthippus, sailed, laid siege to the town, and, after a protracted resistance, starved it out (478). The **Chersonesus** was liberated, and ample spoils carried home.

Rebuilding of Athens.

How fared Athens during this time? Her walls gone, her houses burned, — nothing but ashes and ruins. A sad prospect indeed to the inhabitants as they returned to their city, and endeavored as best they could to make the hardships of the coming winter endurable. When the spring opened, all possible haste was made for the restoration of the city. Everybody looked to **Themistocles** as a leader. It was through his untiring energy that Athens rose so soon from her ruins, stronger and greater than ever. But she was not allowed to recover her strength in peace. The Peloponnesians, especially Sparta, ever jealous of her growing power, resolved at any price to prevent the building of walls around the city. They sent ambassadors to effect this purpose. At this critical moment, the craft of Themistocles was of avail. He ordered immediate compliance with the demands; and, pretending submissiveness, repaired himself to Sparta, in order to treat with the Spartans in person. On his arrival there, he kept deferring the time of negotiations from day to day, excusing himself on the ground that his fellow envoys had not yet arrived.

Meanwhile, at Athens, all, young and old, male and female, were working unceasingly to complete the walls. As soon as they reached a height sufficient for defending the city, the other envoys joined Themistocles, and shortly after they openly informed the Spartans of the progress of the work. The enemies of Athens could only acquiesce in what had been done. Two years after the battle of Plataeae, the Acropolis[1] and lower city were enclosed by walls sixty feet

[1] See Chapter XIII.

Google

high. Also the Peiraeus,[1] at a distance of four and one half miles from Athens, was surrounded by a wall thirty feet high, sixteen feet thick, and seven miles in length. At the mouth of each of the harbors two towers were erected, opposite to each other and so near together that they could be connected by chains. Thus the harbors could be locked up, and all invaders kept at bay. The Peiraeus itself became a busy town, even rivalling Athens. To Themistocles is due this remarkable change, effected in so short a time; and when we learn of his final career, we shall be the more surprised that a man who had done so much for his native city could ever become a traitor.

[1] See Chapter XIII.

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CHAPTER VIII.

Pausanias. — The Confederacy of Delos.

In the spring of 477, a combined fleet of 100 ships set sail from Greece, directing their course towards the island of **Cyprus**, which was still held by the Persians. Of this fleet the Athenians furnished thirty sail, under command of **Aristides** and **Cimon**, the son of Miltiades. The chief command of the whole fleet was given to **Pausanias**.

Cyprus possessed admirable facilities for trade and commerce. To turn these facilities to their own advantage, the Persians had stationed garrisons in the towns of the island. Notwithstanding these numerous garrisons, the Greek fleet accomplished, before the summer was far spent, the partial liberation of the whole island. But, before completing their work, they resolved to sail against **Byzantium** (Constantinople) before the cold weather of autumn and winter set in.

Byzantium was a strongly fortified place, where the Persians had deposited, for safe keeping, a large store of treasures. The garrison was wholly unprepared for resistance, and Byzantium was stormed (477) without difficulty. An immense booty, with many Persians of high rank, fell into the hands of the Greeks.

Such good fortune was too much for Pausanias. Continued success made him vainglorious, and desirous of still greater power. He could not submit to the idea of again

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being under the control of the Ephors at home, and resolved at any price to free himself from such unpleasant connections.

To carry out his wishes, he needed the co-operation of Xerxes. Accordingly, he allowed the noblest of the prisoners to escape ; then wrote to Xerxes, declaring that it was his fondest wish to bring Greece under the control of the Great King.

Xerxes eagerly entered into his plans, and sent one of his friends to treat with him. The pride of Pausanias now knew no bounds. He displayed his plans with foolish boldness, arrayed himself with all the pomp and show of the Persians, was accompanied by an Egyptian and Median body-guard, treated his soldiers with lordly arrogance, and in every way acted the part of a tyrant. The result of this was that the Greek forces became discontented, especially the Ionians and Athenians, whose indignation knew no bounds.

In striking contrast to the arrogant Pausanias stood forth the simple and honest Aristides, always calm and impartial, devoted only to the best interests of his country. By his side stood Cimon, a man of great liberality, friendly and courteous to all.

Meanwhile rumors of the outrageous conduct of Pausanias reached Sparta. Therefore the Ephors summoned him home to give an account of himself. The Peloponnesian fleet also returned with him.

As soon as Pausanias departed, the Ionians, who formed an important part of the combined fleet, rewarded Aristides with the command (in the spring of 476 B. C.).

This is an event of great importance, as it transferred the leadership by sea from Sparta to Athens.

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The Confederacy of Delos.

An offensive and defensive league was then formed by Athens, through the instrumentality of Aristides, with the islands of the Aegean, and the Ionian cities on the western coast of Asia Minor, against the power of Persia.

This league was called the **Confederacy of Delos.** The original idea of this confederacy was a free league. The island of **Delos** was made the centre. There a congress, consisting of delegates from all the members of the league, was to sit every year, and there the treasury was to be, into which was to be paid annually the sum of 460 talents (about $500,000). Athens was to be considered the head of this confederacy, with no more real power, however, than the other members.

Such was the original idea of the confederacy. But Athens soon changed her nominal leadership to a sovereignty. At first, any state or city could join or leave the confederacy at will, but Athens soon obtained such power that she did not allow any state to leave it; and if the attempt was made, she stopped it by force of arms. Next, the treasury was transferred from Delos to Athens, and the annual meetings of the congress discontinued. Finally Athens appropriated to her own use the money and ships of the allies, and the members of the league were treated as Athenian subjects, instead of allies. These changes, while they increased the apparent power of Athens, at the same time aroused a feeling of deep discontent among the other members of the league, and finally turned to her disaster.

Such was the origin of the Confederacy of Delos, which was the beginning of the Athenian leadership, a leadership

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lasting for three quarters of a century, during a period most brilliant in Athenian history.

Sparta and the Peloponnesus took no part in forming this league; but they looked with eyes full of envy upon the rapid growth of Athens.

CHAPTER IX.

PAUSANIAS. — THEMISTOCLES. — ARISTIDES.

AFTER his recall from Byzantium, Pausanias did not give up his plans. He succeeded, by means of bribes, in obtaining an acquittal of the charge of high treason. He afterwards returned to Byzantium, and renewed his intrigues with Xerxes; but again the Ephors called him to an account, and he was obliged to return home. Here, although a second time (471 B. C.) prosecuted for high treason, he carried on his correspondence with Xerxes. One of the slaves whom he sent with a letter to the Persian king, noticing that those previously sent on the same errand had never returned, opened the letter, and found, among other things, an order for his own death. He gave the letter to the Ephors, who ordered the arrest of Pausanias. He fled to a temple for refuge. It was against the divine law to lay hands upon him here, so he was walled in, but taken out just before death that he might not pollute the sacred place.

Themistocles, as we saw, immediately after the battle of Salamis, was very popular among the Spartans. His subsequent deception, practised upon them in order that Athens might be walled, cost him much of this popularity. At home, too, he acted in a proud and vainglorious manner. He caused a statue of himself to be set up in his own house. On every occasion his harsh and imperious self-will was

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manifest. This personal vanity offended the fine tastes of the Athenians, and gradually he became less and less popular, until, in 471, he was banished. He retired to Argos. Shortly after, the Ephors at Sparta found proofs convicting him of a share in the guilt of Pausanias. Themistocles was obliged to flee like a common criminal from one place of refuge to another. Finally he crossed the Aegean, and repaired to the court of Artaxerxes (son of Xerxes), in 465. Here he learned in a year the Persian tongue. He became the king's companion, and a person of decided influence. Magnesia on the Mæander was given him to live in, and an annual sum of $50,000 was granted for his support. But notwithstanding all this splendor, his lot was neither happy nor peaceable.

He had many enemies, who were continually trying to undermine his influence with the king, and his reckless boldness often exposed him to danger. He died (449), at the age of sixty-five. His remains were afterwards carried to Athens, and secretly buried.

Aristides died a few years after the banishment of Themistocles (468). He is said to have been so poor that the state paid the expenses of his funeral.

Thus ended the three most prominent men of this generation. Athens owed much to both Aristides and Themistocles. The former was the leader in the Confederacy of Delos, such an important addition to the power of the city. The latter was the statesman to whom were due, in a great measure, her internal growth and progress. Aristides shared in the laurels of Plataeae. Themistocles won Salamis. The one, however, was too conservative, and of no great military talent; while the dishonest conduct of the other led his

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countrymen to distrust him. Both were great men, and in each we can learn much to imitate and avoid. In Pausanias we see the bad results of unrestrained ambition, joined to an unscrupulous conscience. It would be unnecessary for us to take warning, perhaps, did we not see every day, on a smaller scale, the same results arising from the same causes.

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CHAPTER X.

CIMON. — BATTLE OF EURYMEDON, 466 B. C.

AFTER the banishment of Themistocles (471), **Cimon**, son of Miltiades, became the most influential man in Athens. Cimon possessed great military talent. He was frank and pleasing in his manners. His immense wealth enabled him to bestow presents with unbounded liberality, and his popularity was naturally great. Shortly after the forming of the Confederacy of Delos, he succeeded Aristides in the command of the combined fleet. His first important action was the siege and capture of **Eion** (475), a town near the mouth of the Strymon. It was a stronghold of the Persians, and as a key to the gold mines in southern Thrace, by which the treasury could be enriched, its occupation was of great importance to Athens. Cimon also obtained control of the island of **Scyros** off the coast of Euboea (470). This island afforded a fine naval station for the Athenian fleet.

Soon after this, the first feelings of discontent were observed among the members of the Confederacy of Delos. **Naxos** revolted (466), unable to endure the growing oppressiveness of the Athenian leadership. Cimon immediately attacked the island, and, after a blockade of some duration, reduced it and made it a tributary of Athens. In the same year he proceeded with his fleet to the coast of Asia Minor, expelled the Persians from several Greek cities in Caria and Lydia, and, finally, met their combined land and naval forces

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at the mouth of the river **Eurymedon** in Pamphylia, where the Persians suffered a severe defeat.

The result of this brilliant victory of Cimon was that the cities of Lycia as far east as Pamphylia joined the Confederacy of Delos.

The Athenians, in their attempt to extend their dominion along the Thracian coast, were violently opposed by the neighboring island of **Thasos.** The Thasians were an enterprising people, with abundant wealth derived from their mines and extensive commerce. They had control of the opposite mainland of Thrace, and were especially enriched by the valuable gold mines of Mount Pangaeus, near Eion.

The encroachments of the Athenians upon this territory (see above, capture of Eion) naturally aroused the indignation of the Thasians. In 464 they openly revolted from the Confederacy.

Cimon took command of the expedition against the Thasians. They sent to Sparta for aid, and met with a favorable reception; for Sparta was growing more and more envious of the increasing power of Athens.

She promised immediate aid to Thasos; but a terrible calamity occurred, which interrupted her preparations. This was an earthquake (464) of the most violent character. The city was destroyed excepting a few houses. At the same time the Helots revolted.

The Thasians were obliged to do without the promised help. They maintained an obstinate struggle for more than two years, when their resources were exhausted. The proud island was obliged to give up her navy, tear down her walls, pay the expenses of the war, relinquish the rich mines of Thrace, and pay a regular tribute to Athens.

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Cimon now stood at the zenith of his fame, equalled by no previous Athenian general. During the time since he succeeded Aristides in the command of the fleet, his victories had been uninterrupted. Of aristocratic birth, he was conservative in politics, and looked upon Sparta with more favor than did the Athenians in general. His policy was to maintain an alliance with this city, and he often held her up as an example worthy of imitation. To such a policy the views of his predecessor, Themistocles, had been directly opposed. These ideas of Themistocles had taken deep root in the Athenian mind. Hence a party, large and constantly growing, was opposed to Cimon.

The Spartans, unable to suppress the revolt of the Helots, sent to Athens (462) for aid, which the Athenians would have refused, had it not been for the influence of Cimon. Troops under him were sent to Ithome, where the Helots were strongly intrenched. But because Cimon did not immediately dislodge their rebellious subjects, the Spartans began to suspect him of favoring them, and dismissed him with his army, on the ground that they had no further need of his services.

Athens was stung to the quick by this insult. Her alliance with Sparta was broken off. The indignation was so deep that Cimon himself was banished shortly afterwards (461).

Meanwhile the siege at Ithome went on; but at last the Helots came to terms with the besiegers. They were to leave the Peloponnesus, under the pain of becoming slaves of any who might catch them, if they dared to set foot there again. On these terms they all departed and found a refuge in **Naupactus**, which place the Athenians had recently captured.

On the eve of the battle of Tanagra (see next chapter) the banished Cimon appeared in the Athenian camp, and begged permission of his countrymen to fight in their ranks as a common soldier. His request was not granted. Whereupon he left his armor with some friends, begging them to wipe out, by deeds of valor, the stains under which he labored. They set up the armor in their midst, and closing around it fought with desperate courage.

This action of Cimon caused a change of public feeling, and he was recalled from exile (456). He was afterwards reinstated in his command of a fleet of 200 sail, and proceeded against some strongholds of the Persians in **Cyprus**, where during the blockade of **Citium** he died (449).

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CHAPTER XI.

PERICLES.

TANAGRA, 457. — OENOPHYTA, 456. — CORONEA, 447.

As the influence of Cimon declined, that of **Pericles** increased. Pericles was the greatest of Athenian statesmen. By birth he was one of the noblest Athenians, the son of Xanthippus and grand-nephew of Cleisthenes. He possessed an ample fortune, which was not spared in preparing him carefully for the career of a statesman. The most scholarly and ablest men of the age were employed to instruct him. Although connected on his mother's side with the noble families of Athens, he belonged to the popular party. He first appeared in public about 469. He was an opponent of Cimon, who was, through his influence, ostracized. The ambition of Pericles aimed at securing for Athens the first position in Greece by land as well as by sea. "He resolved to make his native city the most illustrious in the world; and he fulfilled his resolution. He crowned the Acropolis[1] with wonders of architecture which no other city has approached; he filled the temples and public squares with sculptures, whose fragments are the teachers of modern artists, as they gaze upon them with delight, wonder, and despair; he caused the masterpieces of tragedy and comedy to crowd the Dionysiac Theatre at the great festivals. He was moderate in his counsels, and always opposed extrava-

[1] See next chapter.

gant plans of foreign conquest." Had he lived longer, the disasters that befell Athens might have been averted.

The jealousy of Sparta was aroused to such a pitch by the prosperity of her rival city, that, towards the end of the revolt of the Helots, which was finally put down in 455, she resolved to take some action.

Under pretence of assisting the Dorians, whose territory had been invaded by the Phocians, a large force was sent into central Greece. But upon their arrival, the Spartans proceeded to carry out their real design; namely, to prevent Athens from gaining any more power in the other states of central Greece, especially in Boeotia. The Athenians, in whose breasts still rankled the insults recently received at Ithome, were ready for a trial at arms. The two parties met near **Tanagra**, in the eastern part of Boeotia. Here a hard battle was fought (457), in which the Athenians were defeated; but the victory of the Spartans was not decisive enough to give them any real advantage. They made no further attempts, for the present, to oppose the progress of Athens.

Thebes, the centre of the oligarchical party north of the Peloponnesus and the opponent of all democratic measures, was not allowed to profit by the victory of the Spartans at Tanagra.

Two months later (early in 456) Athenian forces crossed over the mountains into Boeotia, and met the Thebans near **Oenophyta.** This battle put an end to the power of Thebes. The oligarchical governments in all the towns of Boeotia were overthrown.

The Boeotians and Phocians became the subject allies of the Athenians, who established democracies everywhere.

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Thus from Megara to Thermopylae the power of Athens was supreme. Shortly after this **Aegina**, the old foe of Athens, was conquered, her city destroyed, her fleet surrendered and an annual tribute imposed.

These successes were, however, not uninterrupted.

On the death of Xerxes (465) one **Inarus**, a Libyan, excited the greater part of Egypt to revolt against the Persian yoke. Two hundred Athenian vessels were ordered to go to Egypt and help Inarus. The fleet was lost, with most of the crew. Inarus was betrayed and crucified, and a second fleet of fifty sail, which was sent to reinforce the first, was nearly destroyed.

Athens, nothing daunted, kept up the war against Persia by sending Cimon to Cyprus (see previous chapter). At **Salamis** the Athenians were victorious in a combined land and sea fight. The campaign was so aggressive that in the following year Artaxerxes sent ambassadors to Athens to treat of peace. The Athenians then sent envoys headed by **Callias** to the Persian court at **Susa**, and concluded a treaty. In this treaty the Persian king agreed not to send any warships beyond the eastern promontory of Lycia. According to the historian Diodórus, the death of Cimon did not occur until after this treaty was consummated.

Athens had now (450) reached the zenith of her power. Her influence not only extended over central Greece, and the islands and cities of the Confederacy of Delos, but she also sent out colonies to distant shores, and new towns arose at Amphipolis in Thrace, Thurii in Italy, and elsewhere.

She had reached this high position by compelling all the members of the **Confederacy** of **Delos** to work together for her own aggrandizement. Here was her weak spot. The

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members of the confederacy had for some time been showing feelings of deep discontent. Naxos and Thasos had some years ago (see Chapter X.) tried in vain to shake off the oppressive yoke. The former oligarchical rulers of the various places that had been subdued were scattered throughout Hellas, and were bitter in their hatred to Athens.

Trouble began in earnest nine years after Oenophyta. Several banished oligarchs had got control of some Boeotian cities. Against these an army was sent under **Tolmídes**. He was met by the oligarchs near **Coronéa** (447). The battle which took place resulted in the total defeat of Athens. She lost the flower of her youth, and, in order to recover the prisoners, she relinquished all she had gained in Boeotia. Euboea soon after revolted, and hardly had the Athenian forces subdued this island when news was brought of a similar attempt by Megara.

It was in these days so dark for Athens that the ability of Pericles shone forth. It was his steady hand that guided the ship of state safely in her dangerous course. It was through his far-sighted policy and consummate statesmanship, that finally (445) a peace of thirty years was concluded between the different powers of Greece, and a treaty was made with Persia (see page 69).

For the next ten years an almost unbroken quiet reigned at Athens. Occupations of peace were followed. Commerce thrived. Learning and the fine arts flourished. Magnificent buildings were erected, and adorned with exquisite sculptures and paintings, which the world has never ceased to admire. All who excelled in literature and arts resorted here for mutual improvement. Her government was a truly democratic one, and her gates were open to all.

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CHAPTER XII.

ATHENS: HER BUILDINGS AND FORTIFICATIONS. — GREEK ARCHITECTURE.

PHIDIAS. — PRAXITELES. — APELLES. — ZEUXIS.

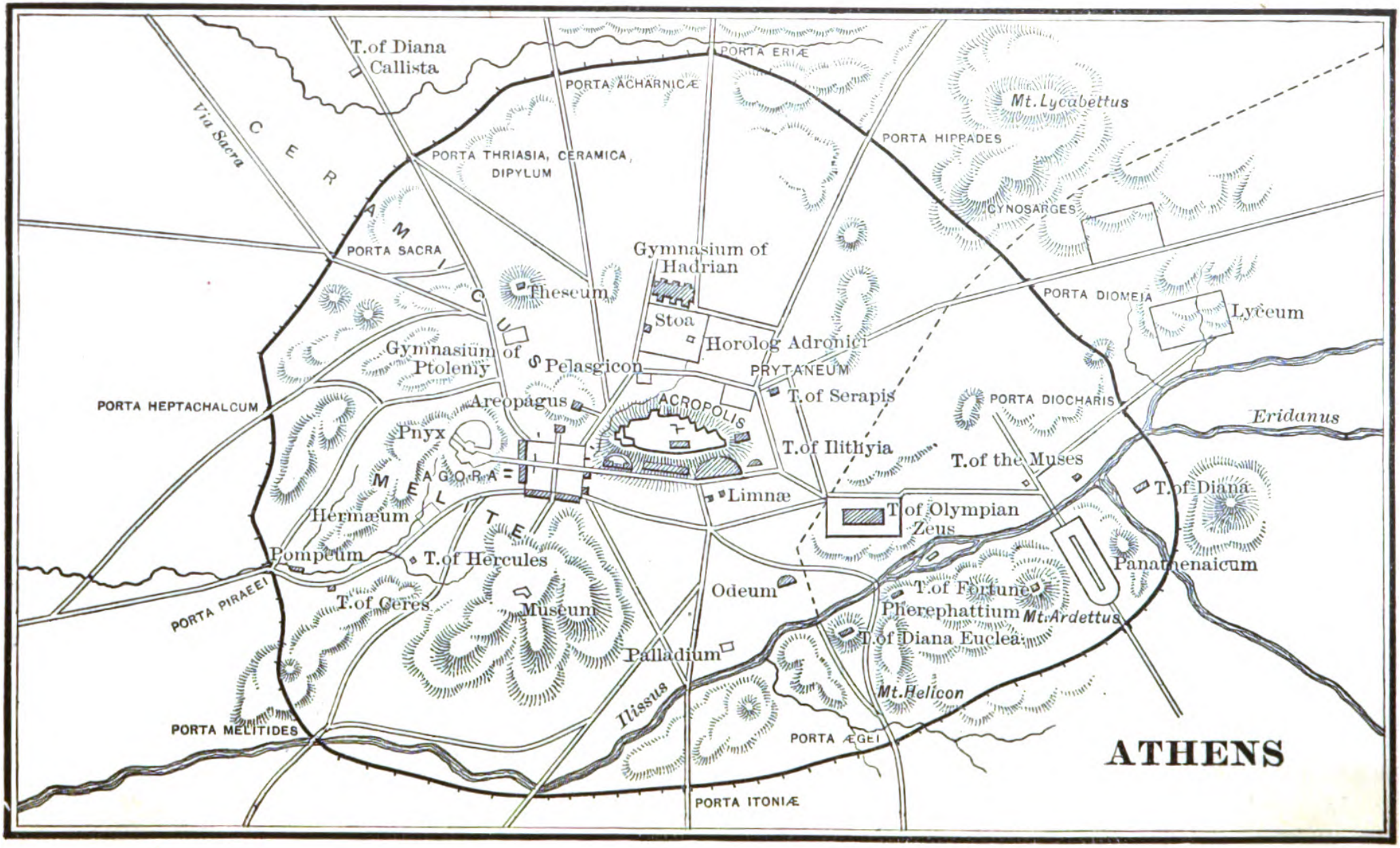
ATHENS was situated about four miles from the sea, between two small rivers, the Cephissus on the west, the Ilissus on the east. The beauty of the city was due largely to its public buildings. At this time it contained some 100,000 inhabitants. It consisted of two distinct parts: the **city** (astu) **proper**, and the **three harbor towns**. The city proper was divided into the **Acropolis** (upper city) and the **lower city**. Both the city proper and the harbor towns were surrounded by walls. (See Chapter VII.)

The Acropolis was a steep rock, near the centre of the city proper, 150 feet high, 1150 feet long, and 500 feet broad. Before the Persian invasions, it had been inhabited, like the city proper; but subsequently it was appropriated entirely to the worship of the guardian gods and goddesses of Athens, especially to **Athena** (Minerva). The only approach to the Acropolis was on the western side, by a flight of magnificent marble steps, seventy feet broad, at the head of which stood the **Propylaea**, or "The Entrances," erected under the direction of Pericles. It was built wholly of the finest marble from Mount Pentelicus, and was a fitting entrance to the beautiful works within.

The finest building on the **Acropolis** was the **Parthenon**, the greatest work of Greek architecture. It was erected in honor of the virgin (Parthenos) Athena, the guardian goddess of the city. It was designed by Callicrates and Ictínus, and built in the Doric order of white Pentélic marble. It was 228 feet long, 101 feet wide, and 66 feet high, and was surrounded by 46 Doric columns, 6 feet in diameter and 34 feet high. It was adorned with sculptures by Phidias, and the famous procession of the Panathenaea was commemorated by him in its wonderful frieze. A number of these sculptures are now in the British Museum. Within the Parthenon was a large statue of Athena, made of gold and ivory. Its height was forty feet. The goddess was represented standing, with a spear in her left hand and an image of Victory in her right. The Parthenon remained almost intact, except the roof, until 1687, when it was demolished by an explosion of powder which was stored in it. The columns of the two fronts escaped, and are still standing, together with portions of the walls.

Another magnificent building was the **Erechthéum**, or temple of Erechtheus, a god who with Athena was the protecting deity of Athens. This building was of the Ionic order of architecture. It was adorned with three porticos and columns, many of which are now standing. There was also on the Acropolis an immense statue of Athena in bronze. It was called **Athena Promachos**, because it represented the goddess armed and ready for battle. It towered above the Parthenon, and the crest of its helmet could be seen off the promontory of Sunium by sailors as they approached the city. This statue was in a good state of preservation 900 years after (400 A. D.), and frightened away one of the bar-

To face p. 72.


T.of Diana Callista
PORTA ERIÆ
PORTA ACHARNICÆ
Mt. Lycabettus
PORTA HIPPADES
Via Sacra
CERAMICUS
PORTA THRIASIA, CERAMICA, DIPYLUM
CYNOSARGES
PORTA SACRA
Gymnasium of Hadrian
Theseum
PORTA DIOMEIA
Lyceum
Stoa
Horolog Adronici
Gymnasium of Ptolemy
Pelasgicon
PRYTANEUM
PORTA HEPTACHALCUM
Areopagus
ACROPOLIS
T.of Serapis
PORTA DIOCHARIS
Eridanus
Pnyx
T.of Ilithyia
T.of the Muses
AGORA
MELITE
Limnæ
T.of Diana
Hermæum
T of Olympian Zeus
Pompeum
T.of Hercules
Panathenaicum
PORTA PIRAEEI
T.of Ceres
Museum
Odeum
T.of Fortune
Pherephattium
Mt. Ardettus
T.of Diana Euclea
Palladium
Mt. Helicon
Ilissus
PORTA MELITIDES
PORTA ÆGEI
ATHENS
PORTA ITONIÆ

barian kings who came to attack Athens. Immediately in front of the Propylaea, on the right of one entering, was the temple of **Nike Apteros** (wingless Victory), erected in commemoration of the victory of Cimon at Eurymedon.

The **Theséum** was situated on a hill to the northwest of the Acropolis, and was built (about 465) to receive the bones of Theseus, which Cimon brought from Scyros (469). It is the best preserved of all the temples of ancient Athens. Its architecture was of the Doric order. The temple of **Olympian Zeus** was a gigantic structure, in the southeastern part of the city, near the Ilissus. Of this building sixteen immense Corinthian columns of marble are now standing. It was the largest of all the temples, being 354 feet long and 171 feet wide. It was surrounded by 120 columns, each 6½ feet in diameter and about 60 feet high.

Directly west of the Acropolis was the **Areopagus**, or **Mars Hill**, so called because Mars (Ares) was tried here for murder by the assembled gods. A senate met here called the **Council of the Areopagus**. From this hill the Apostle Paul preached to the Athenians. The **Pnyx**, or place for holding the public assemblies of the Athenians (Ecclesia), was on the side of a low rocky hill of the same name, about a quarter of a mile to the west of the Acropolis. There still stands a solid block of granite ten or eleven feet high, hewn out of the hill, called the **Bema**, from which the Athenian orators addressed the people. Near the base of these three hills (Acropolis, Areopagus, and Pnyx) was the **Agora**, or market-place, — a large square where the Athenians transacted their business.

The **Theatre of Dionýsus** (Bacchus) occupied the slope at the southeastern extremity of the Acropolis. The rows

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of seats ascended in curves one above another, as they do in our modern theatres, and were cut out of the solid rock of the hill. It was large enough to accommodate all the citizens of Athens and many strangers besides.

The **Metróum**, the temple of Cybele, was south of the Acropolis, and east of the Agora. Here were kept the state records. Near this temple was the **Senate-House**, where the Boule met, and in this neighborhood also was the **Tholus**, or "Rotunda," where the Prytanes took their meals and ambassadors were entertained.

Near this theatre was built the **Odéum**, for the purpose of celebrating the musical contests at the **Panathenaea.**

Outside of the walls of the city, about a mile to the west, were the gardens of the **Academy** (one of the Gymnasia), where the great scholars of Athens walked and conversed. Here **Plato** founded a school of philosophy.

East of the city was the **Lycéum** (so called from its proximity to the temple of Apollo Lycéus) the largest of the three Gymnasia of Athens. Here were trained only the youth of pure Athenian blood. **Aristotle** (335) taught here his famous philosophy. His instructions were given while walking in the groves that were about the Lyceum. From this his philosophy was named **Peripatetic** (walking about).

The **Stoae** were covered walks or porticos supported by pillars, used as places of resort in hot or wet weather. Many porticos were attached to temples, some only in front, others on all sides. There were three Stoae in the Agora, which were frequented by all classes, especially scholars and philosophers. The **Stoic** school of philosophy derived its name from the fact that its founder, **Zeno**, conversed with his pupils in a Stoa.

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The city harbors were connected with the city proper by walls. There were three harbors, namely, **Peiraeus, Munychia,** and **Phalerum.** The Phaleric wall, connecting the city proper with Phalerum, was four miles long. The **Long Walls,** connecting the city proper with Peiraeus and Munychia, were four and one half miles long, running parallel at a distance of 550 feet from each other. They were sixty feet high, and thick enough for two chariots to drive abreast on them. The street formed by these Long Walls was lined with buildings on either side.

Phidias (490–432) was the great sculptor and artist of this age. He superintended all the works of art on the Acropolis, and made with his own hands the statue of Athena within the Parthenon.

The enormous expense caused by the erection of so many fine buildings caused Phidias as well as Pericles to become unpopular for the time being. Plutarch says that Phidias was accused of having appropriated for his own use some of the gold and ivory intended for the statue of Athena. It was also said, that on the shield of the goddess were introduced portraits of himself and Pericles. On account of these charges he was imprisoned, and died either from the confinement or from poison.

According to another account, he died at Olympia, where he superintended the construction of the colossal gold and ivory statue of Zeus, one of the seven wonders of the world. His workshop here was preserved in after times, and shown as a place of interest to visitors, while his descendants were granted the privilege of looking after the great statue. This statue remained intact for 800 years, until 475 A. D., when it was destroyed by fire.

Among other works of Phidias were the statue of Aphrodite, of gold and ivory, in Elis, and a colossal one of Athena at Plataeae, made of wood, gilded, with the face, hands, and feet of Pentelic marble.

In all his works, he combined simplicity and brightness, largeness and dignity of expression, with perfect execution.

Praxíteles, a famous sculptor, lived about fifty years after Phidias. Of his life nothing is known. He worked in both marble and bronze, and his subjects were gods, goddesses, fauns, satyrs, etc. His most celebrated piece was perhaps the statue of Aphrodite at Cnidos, for the possession of which King Nicomédes offered to pay the whole debt of the island, but in vain. The Cupid of the Vatican, the Satyr in the Capitol, the Apollo Sauroktonos in Florence and the Louvre, and the Narcissus in Naples, are from his hand, or copies of his work. A statue made by him has recently been found at Olympia. It represents Hermes carrying the infant Dionysus, and is a work of great power. His works are mostly of a "gentle, soft, dreamy" character.

Apelles was a renowned Greek painter. He flourished about 330. It is uncertain where he was born, or when he died. He was a contemporary of Philip of Macedon and Alexander the Great, of whom he painted many portraits. None of his paintings are now in existence. One of his most famous productions was Aphrodite "rising from the sea," painted for the temple of Aesculapius in Cos. The proverb, "Let the cobbler stick to his last," is attributed to him.

Zeuxis was another great painter. He flourished about 400. He was a native, probably, of Heracléa in Magna Graecia. There were seventeen works known to be from his

hand. The figure of Helena, painted for the temple of Crotóna, was very famous. His pictures were in great demand, and he became so wealthy that he finally preferred to give them away. He is said to have died of laughter at the quaintness of a picture of an old woman he had painted. He resided most of his life at Ephesus.

CHAPTER XIII.

The Causes of the Peloponnesian War.

These were twofold, **general** and **particular.**

The **general** causes were the jealousy and hatred of the oligarchical cities of Greece, especially of Sparta, caused by the prosperity and growth of Athens.

The **particular** causes were numerous, the most important of which we shall proceed to enumerate.

Troubles between Corinth and Corcyra. — Corcyra was an island of great prosperity and wealth, which had been originally settled by the Corinthians. Fifteen miles north of the Acroceraunian promontory was situated **Epidamnus** (afterwards Dyrrhachium, and now Durazzo), founded by Corcyra. Epidamnus had a lucrative commerce with Illyricum, and was full of slaves and an industrious population of foreigners. The noble families kept aloof from the common classes, and quarrels were constantly arising between the two parties. Finally, the nobles, driven from the city, sought aid of the Illyrians. The lower classes applied to Corcyra for help, but were refused, on the ground that the Corcyrans favored the noble families. Corinth was then appealed to, with better success. She immediately sent an army to strengthen the popular party, and succor the city. This step was a signal for the outbreak of war. The Corcyrans had no intention of allowing their colony to pass into the hands

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of the enemy. They met the Corinthian fleet, sent to assist Epidamnus, off Cape **Actium**, and defeated it. On the same day Epidamnus fell into their hands, so that the Corcyrans were now masters of the whole Ionian sea. These events happened in the autumn of 434.

The next two years were spent by both parties in active preparations. The Corcyrans, fearing that they could not meet the Corinthians single-handed, asked Athens to form with them an offensive and defensive alliance. The Athenian assembly refused to do this, but decided to conclude a defensive alliance with them; i. e. Athens promised to help Corcyra in case her territory was actually invaded by an enemy. A fleet of ten ships was sent into the Ionian sea.

In the spring of 432, the Corinthians despatched a fleet of 150 triremes to seek out the enemy in his own waters. They sailed, without meeting any opposition, as far as Cape **Chimerium**. Near here, off the island of **Sybota**, the Corcyran fleet, with the ten Athenian triremes, was stationed. A battle followed, — the greatest that had, up to this time, taken place between Greek ships. In the early part of the day the Corinthians were successful, when they suddenly gave way and retreated. They had descried in the distance a squadron of Athenian triremes, which the Athenians had sent in addition to the others, to give more efficient aid. The mere sight of these vessels discouraged the Corinthians, and the fleet of Corcyra was saved.

The results of this engagement were of the greatest importance. The Corinthians could never forget that the Athenians had torn from their hands a well-earned victory; and peace, which had been fraught with such advantages to Athens, was virtually at an end.

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On the isthmus that connects **Pallene** with the mainland of Thrace was situated **Potidaea**, a colony of Corinth. This city had joined the Athenian alliance, without however being on unfriendly terms with Corinth. After the battle of Sybota, she was obliged to side either with Athens or Corinth. Perdiccas, king of Macedonia, who was an enemy of Athens, incited her to side with Corinth and revolt from Athens. This was another immediate cause of stirring up feelings of hatred between Athens and Corinth.

The winter of 432–431 was employed by Corinth in endeavoring to increase the hostile feelings of Sparta towards Athens. In December, a meeting of all who had any complaints to offer against the policy of Athens was called by Sparta.

In this meeting the principal complainants were Aegina and Megara. The former accused the Athenians of withholding from them promised independence; while the latter charged them with having passed a decree that excluded them from all ports and markets in the Athenian dominions, thus destroying their prosperity. The Corinthians reserved their speech to the last. In it they endeavored to show that honor and duty demanded of Sparta resolute and speedy action; that the Athenians were grasping, and always maturing some plan for further increase of territory; that they were from day to day growing more dangerous to the Peloponnesians, and it was time to check their progress. The result of the meeting was, that Sparta with her Peloponnesian allies resolved upon war.

The struggle which now commenced is known as the **Peloponnesian War.** It lasted twenty-seven years (431–404), and extended over almost the whole Greek world. The war

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was virtually a contest between **Athens** and **Sparta**; between the **Ionian** and **Dorian** races; between **Democracy** and **Oligarchy.**

The power of Athens lay chiefly in her fleet, that of Sparta in her land forces. The allies of Athens were subject allies, who accepted her leadership more from compulsion than choice. Sparta's allies were voluntary, regarding their interests as identical with hers.

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CHAPTER XIV.

The Peloponnesian War.

In this war the allies of Sparta were the Corinthians, the Boeotians (except Plataeae), the Megarians, the Phocians, the Locrians, the Arcadians, and the Eléans.

The subject allies of Athens were Euboea, Chios, Lesbos, Samos, Naxos, Paros, all the Greek cities of Asia Minor and on the coast of Thrace, also Plataeae, Naupactus, Zacynthus, and Corcyra. The Thessalians and Acarnanians were friendly to her, and the Ionian cities in Sicily and Italy. Besides her subject allies, Athens held, as part of her own territory, Aegina, Scyros, Lemnos, Imbros, and the Chersonesus.

The resources of Athens at the beginning of the war were great. She received from her subject allies an annual tribute of over $600,000, and from other sources between one and two million dollars. She had in her treasury more than $6,000,000, and in her temples deposits and offerings of great value.

The Peloponnesian war may be divided into three periods: 1st. From the beginning until the Peace of Nicias, — ten years, 431–421. 2d. From the Peace of Nicias to its rupture by Sparta, — eight years. 421–413. 3d. From the rupture of the Peace of Nicias to the capture of Athens by Lysander, — nine years. 413–404.

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First Period, 431–421 B. C.

First Year, 431. — The war opened with an attack by the Thebans upon Plataeae. Plataeae was a democratic city, and a friend to Athens. The other Boeotian cities, which were governed by oligarchies, modelled after Sparta, were her bitter enemies.

On the eve of the 4th of April, 431, during a religious festival, a body of 300 Thebans was admitted by some friends within the gates of the city. They took up their position in the market-place, and summoned by a herald all citizens who were of like political opinion to join them. Meanwhile the Plataeans, having recovered from their first fright, assembled in sufficient numbers, and attacked the Thebans just before daybreak. The Thebans turned and fled, and most of them, mistaking the door of a large granary for one of the city gates, rushed in and were captured. A reinforcement sent by Thebes now arrived outside the walls. The Plataeans promised, if they would retire, to give up the prisoners; but when the Thebans withdrew, instead of keeping their promise, they killed them all in cold blood (185). Thus treason and murder opened the war in Greece.

When the events at Plataeae were known at Sparta, the Peloponnesian army under **Archidamus** was sent (June, 431) into Attica. The inhabitants were obliged to leave their fields and take refuge within the walls of Athens and Peiraeus. Every building, nook, and corner of the city was crowded. It was hard for them to remain inactive within the city, while the enemy were pillaging their beautiful country seats and farms. But Pericles did not think it the best

policy to carry on the war in Attica. He wished to inflict the same injury upon the homes of the Peloponnesians that they were inflicting in Attica. Accordingly a combined fleet of Athenians and Corcyrans sailed around the Peloponnesus, stopping at various places to lay waste the country.

Archidamus, after remaining five or six weeks in Attica, withdrew and disbanded his forces.

The SECOND YEAR (430), the Spartans again invaded Attica. But a greater calamity visited the Athenians. The plague broke out, and, owing to the crowded condition of the inhabitants, it spread with great rapidity. To draw off some of the overcrowded population, Pericles fitted out a fleet, and, commanding it in person, sailed to the Peloponnesus to renew the ravages of the previous year. On his return, the Athenians, in their despair at seeing so many dying around them, accused him of being the cause of their great sufferings. His influence over the people was impaired. He was even accused of appropriating to his own use the public money, and fined a large sum. He gave up his command, and became for the first time for many years a private citizen. But sufferings still awaited him. The pestilence made fearful raids into his circle of friends and relatives. His eldest son died; his sister was taken away; and many others who had been his companions and advisers were cut off. When his youngest and best beloved son fell a victim to the scourge, the father's heart was broken. A lingering fever seized him, and he was fast approaching his end. His last words were, "What I pride myself most upon is, that no Athenian has ever mourned on my account." The war had lasted for two years and six months when Pericles died. He was

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buried near the last resting-place of the Athenians who had fallen in the service of their country.

A celebrated person of the time of Pericles was **Aspasia**, a woman remarkable for her genius, beauty, and influence in politics. She was a native of Miletus, but came to Athens in her youth, and became a warm friend of Pericles. To her house resorted all eminent Athenians. She was said to have composed part of the great funeral oration which Pericles delivered over the remains of those who had fallen during the first year of the Peloponnesian war.

In the THIRD YEAR (429) the Spartans directed their campaign against Plataeae. The inhabitants made a vigorous resistance, and, although their garrison numbered only 480, defied the whole Peloponnesian army. The Spartans began by shutting up every outlet of the town with a palisade of wood; then erected against this a mound of earth and stone, forming an inclined plane up which they could march. The Plataeans undermined this mound, and built a new wall within the old one, so that, if the latter should be taken, the Spartans would still be no nearer the possession of the city. Thereupon the Spartans surrounded the city with a double wall, shutting off the Plataeans from any communication with the outer world. For two years this blockade was endured, when about half of the garrison managed to escape. The remainder, reduced to absolute starvation, were obliged to surrender. They were all put to death. Plataeae was razed to the ground.

The FOURTH YEAR (428) was marked by the revolt of **Mytilene**, the capital of Lesbos. The inhabitants sent to Sparta for assistance, which was gladly given.

In this year the Spartans invaded Attica a third time, and,

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to retaliate, the Athenian fleet ravaged the coast of the Peloponnesus.

In the FIFTH YEAR (427), Attica was invaded for the fourth time. In the early spring of this year the Spartan fleet set sail to succor Mytilene, but arrived too late, for the city had already surrendered. The leaders of the revolt were sent to Athens, and the fate of all the inhabitants was to be decided there by the popular assembly. **Cleon**, a tanner and demagogue, persuaded this assembly to vote that all the men of Mytilene should be put to death, and the women and children sold into slavery. A galley was immediately sent to the Athenian commanders stationed at Mytilene, with orders to this effect. The next day, however, the Athenians repented of their rash and cruel vote, and rescinded it; whereupon another galley was despatched in all haste, with instructions to overtake the first. The crew worked night and day, and managed to arrive at Mytilene just as the commander was proceeding to execute the orders contained in the first despatch. The inhabitants of Mytilene were saved, but the walls of their city were razed to the ground, and their fleet given up to the Athenians. The leaders, who had been sent to Athens, were tried, convicted, and put to death.

During this year the Peloponnesians attempted to recover Corcyra from the control of Athens, and change its government to an oligarchy. They were unsuccessful, and the popular party, protected by the Athenians, committed every kind of excess. The aristocracy was nearly exterminated, only five hundred escaping. It was in this year that Plataeae surrendered. (See preceding page.)

In the SIXTH YEAR (426), earthquakes prevented the Spartans from making their usual invasion. The plague again

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broke out at Athens. A purification of the island of Delos was performed to appease the wrath of Apollo, who was imagined to be the cause of the scourge. This island was the birthplace of Apollo. All the bodies buried there were removed, and a festival was celebrated with great pomp.

In the SEVENTH YEAR (425) the Spartans invaded Attica for the fifth time. They remained but a few days, for their assistance was needed in Messenia to expel the Athenians who had established a footing at **Pylos**.

The harbor of Pylos (Bay of **Navarino**) was the best in the Peloponnesus, but had been neglected by Sparta through a strange oversight. **Demosthenes**, an Athenian general, took possession of this harbor with five ships and 200 men. The Spartans were aroused to indignation by the bold encroachment upon their territory. They sent a fleet of forty-three ships to dislodge the enemy. Demosthenes acted with resolute presence of mind. He despatched two ships for aid, and with his few soldiers kept the Spartans from landing.

Brasidas, who commanded the Spartans, attempted to force his way on shore, but in vain. The Athenians stood firm, and, after two days, he was compelled to give up the attempt. Shortly after Athenian reinforcements arrived. In the harbor was fought a severe naval battle, which resulted in favor of the Athenians. The Spartans were now entirely cut off from their friends, without provisions, on a rocky, desolate island (**Sphacteria**) at the mouth of the Bay of Pylos. For the sake of obtaining provisions, they gave up all their triremes, sixty in number, to the Athenians. Sparta was thoroughly frightened. Four hundred of her highest-born youths were on this island. She saw no way out of the difficulty except

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through peace. Accordingly, ambassadors were sent to Athens, but the Athenians were so exorbitant in their demands that no terms could be agreed upon. The war then recommenced in the Bay of Pylos. But the Spartans did not surrender, as expected. The citizens of Athens began to complain bitterly, and, when fresh troops were asked for, they repented at not having come to an agreement of peace. Cleon accused the officers of incapacity and cowardice, and declared, if he were general, he would take Sphacteria at once. The Athenian assembly, amused at the idea of a tanner being in command, took him at his word. Cleon tried to evade the responsibility, but to no purpose. Seeing that he must go, he assumed a bold face, and declared that he would bring the Spartans from Sphacteria, or put an end to them there, within twenty days. Fortune favored him in an extraordinary manner. Demosthenes had already prepared a plan for an attack upon the island. It was his foresight, aided by the accidental burning of the woods on Sphacteria, rather than any generalship of Cleon, that was the cause of the victory. The fight was a hard one, and lasted all day, but finally the few surviving Spartans surrendered. Cleon and Demosthenes arrived at Athens within twenty days after the former had departed.

Sparta, deeply humbled by this defeat, lost her prestige in battle. It had been hitherto deemed an impossibility that the descendants of Leonidas could surrender with arms in hand. Again the Spartans asked for peace; but the Athenians, who had recovered their spirits, were as unreasonable as ever in their demands.

The power of Cleon was now greater than ever. He was the hero of the day, and the benefactor of the city.

At the beginning of the EIGHTH YEAR (424), the Athenians were everywhere victorious. **Nicias**, an Athenian general, captured the island of Cythera, and placed garrisons there, which were a continual source of annoyance to the Spartans. The success of the Athenians in the Peloponnesus encouraged them to make attempts upon Boeotia. Thirty-two thousand troops crossed into Boeotia to **Delium**. The Boeotians had assembled a large force at the neighboring town of Tanagra, and they now advanced upon the Athenians. A terrible battle followed. The Boeotians, by making an effective use of their cavalry, thoroughly defeated the Athenians. A thousand of their dead lay upon the field. Thus the triumphant pride of Athens had met with a most decisive rebuff.

Sparta began now to recover her courage. Brasidas, her leading general, was a man of marked ability, a fervent patriot, and inspired with the belief that Sparta's proper position was at the head of Greece. He saw that Athens would receive a severe blow to her prosperity if he could get control of her possessions in Thrace. Accordingly he collected an army, and, marching up through Thessalia and Macedonia, advanced upon **Amphipolis**, a colony of Athens on the river Strymon. It was a rough winter's night, during which the snow fell. No one expected an attack. The place was easily taken, and a large number of citizens fell into his hands.

The fall of Amphipolis made a marked impression, Athens was deeply wounded, and her dominion on the coast of Thrace shaken.

NINTH YEAR, 423. — The Athenians were thoroughly disheartened, and in turn began to propose peace. The Spartans, anxious to get back the prisoners captured at

Sphacteria, were equally desirous of a cessation of hostilities. A year's truce was agreed upon, to give time for further negotiations.

TENTH YEAR, 422. — This truce did not bring about any results, and, at the expiration of the year, Cleon was sent to Thrace to check the rapid victories of Brasidas. He advanced against Amphipolis, near which place the two generals met, and in the battle both were killed. The Athenian forces were defeated.

In the death of Brasidas and Cleon, the two chief obstacles to peace were removed; and in April, 421, a truce of fifty years was concluded, called the **Peace of Nicias.**

"Brasidas, as a soldier and statesman, displayed high power; he was full of resources, eloquent (for a Spartan), moderate in his measures, kind to all. He was the only prominent Spartan in whom a rigid discipline had sharpened instead of repressing genius."

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CHAPTER XV.

THE PELOPONNESIAN WAR. SECOND PERIOD, 421–413 B. C.

THE SICILIAN EXPEDITION.

DURING the first years of this period numerous alliances were formed and broken by the different states of Greece. Sparta quarrelled with Argos. The two cities met in battle on the field of **Mantinea** (418), and the Spartans were victorious.

Far more important than these troubles in the Peloponnesus was the project of **Alcibiades** for conquering Sicily. Alcibiades was born in 450. He lost his father at an early age, and was adopted by Pericles. He was very handsome, and of great wealth; a slave to every kind of excess, but of marked ability. He took part in the battle of Delium (424), and there saved the life of his instructor, Socrates. At the death of Cleon (422), he became the leading man in Athens. In politics he was opposed to Nicias. He was an accomplished orator and general, but want of principle rendered his talents ruinous both to himself and his country. His pride and arrogance were excessive, his ambition unbounded. He wished not merely to outshine his fellow citizens, but to outstrip all Greece in glory and splendor.

Notwithstanding the extent of the personal influence of Alcibiades, he could not bring about a union among the different political parties in Athens. The young men all

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imitated him, and considered a wild and reckless life of debauchery fashionable and aristocratic; while the elder generation was filled with indignation against this corrupter of morals. Thus, although the power of Athens was great, and feared abroad, although her revenues were vast, her naval dominion absolute, and her enemies weaker than ever before, the real strength and vigor of the state — the virtue and morals of its citizens — were in a sad condition.

Such was the state of affairs when (416) envoys arrived from **Egesta**, to seek aid against the neighboring city of **Selínus**. These two cities had had a quarrel; the latter obtained aid from Syracuse. Alcibiades was very earnest to help the Egestans. He saw in Sicily an opportunity of gratifying his ambition, and at the same time of replenishing his wasted fortunes by rich spoils. Nicias and his party were violently opposed to this enterprise. They persuaded the Athenians to send ambassadors to Egesta to find out whether the Egestans could furnish much money for the war. The ambassadors were entertained royally at the houses of the citizens, where gold and silver plate was displayed in abundance. They were entirely deceived, however, for the same plate was carried from house to house.

The glowing account given by the ambassadors of the wealth of Egesta removed all doubt from the minds of the Athenians as to the expediency of carrying on a war in Sicily.

Nicias, **Alcibiades**, and **Lamachus** were appointed commanders of the expedition.

A short time before it set sail, on a single night (May 10, 415), the marble statues of the god Hermes[1] (Mercury),

[1] These statues were called **Hermae**.

which were in front of all houses and sanctuaries, were found broken to pieces. The people were horrified, and demanded the speedy punishment of the perpetrator of such a crime. Alcibiades was suspected. He asked for an immediate trial, that he might prove his innocence before starting for Sicily. But his enemies managed to postpone it until he had gone.

By the beginning of July all preparations were completed. The fleet sailed from the Peiraeus amid great rejoicing. The first rendezvous was at Corcyra. Here were assembled 136 triremes and 7,000 troops. Thence they sailed to southern Italy, and the army, disembarking, encamped near **Rhegium.** They now discovered that they had been deceived by the Egestans, whose wealth was a fiction. A council of war was called. It was decided to seek new allies among the Greek cities in Sicily, and attack Syracuse.

The fleet sailed southwards, and took possession of **Catana,** which place became its head-quarters. It had scarcely arrived when the Athenian vessel of state appeared, with orders that Alcibiades should return home for trial, on account of the mutilation of the Hermae. When the vessel touched at **Thurii,** on its return, Alcibiades managed to escape. At Athens he was condemned to death, his property confiscated, and he himself pronounced accursed.

Meanwhile he made his way to Sparta, and informed the authorities of the plans of Athens. Thus the Spartans were enabled to counteract them.

The Athenians spent three months at Catana, so inactive and idle that the Syracusans began to look upon them with contempt. But Nicias finally sent a false message to Syracuse that the people of Catana were tired of supporting the

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Athenians, and wished her aid in expelling them. Accordingly, a large force was despatched from Syracuse to Catana. While this was on its way, the Athenian fleet sailed into the Great Harbor of Syracuse, and, landing near the river **Anápus**, intrenched itself. When the Syracusans returned from Catana, a battle ensued, which resulted in favor of Nicias. But instead of taking advantage of this victory, he withdrew again to Catana, and there spent the winter (415–414) in idleness.

During this time the Syracusans were active. They fortified the city by walls and forts. Ambassadors were sent to the Peloponnesus to form alliances with the cities there and obtain what aid they could. The Spartans, through the influence of Alcibiades, resolved to send an auxiliary force under the command of **Gylippus**, a general of skill and energy.

In early spring, Nicias began the siege of Syracuse in earnest. The city consisted at this time of two parts, an **inner** and an **outer.** The former comprised the island of **Ortygia**, the original city; the latter, called afterwards **Achradína**, occupied higher ground, on a peninsula north of Ortygia. The island of Ortygia, on which the modern city is built, is about two miles in circumference, lying between the Great Harbor on the west and the Little Harbor on the east, and separated from the mainland by a narrow channel. The Great Harbor is a fine bay, five miles in circumference. The Little Harbor was spacious enough to receive a large fleet. The outer city was defended on the north and east by the sea, which beat against high cliffs and rocks with such force that it was impossible to land. On the other side it was protected by a high wall.

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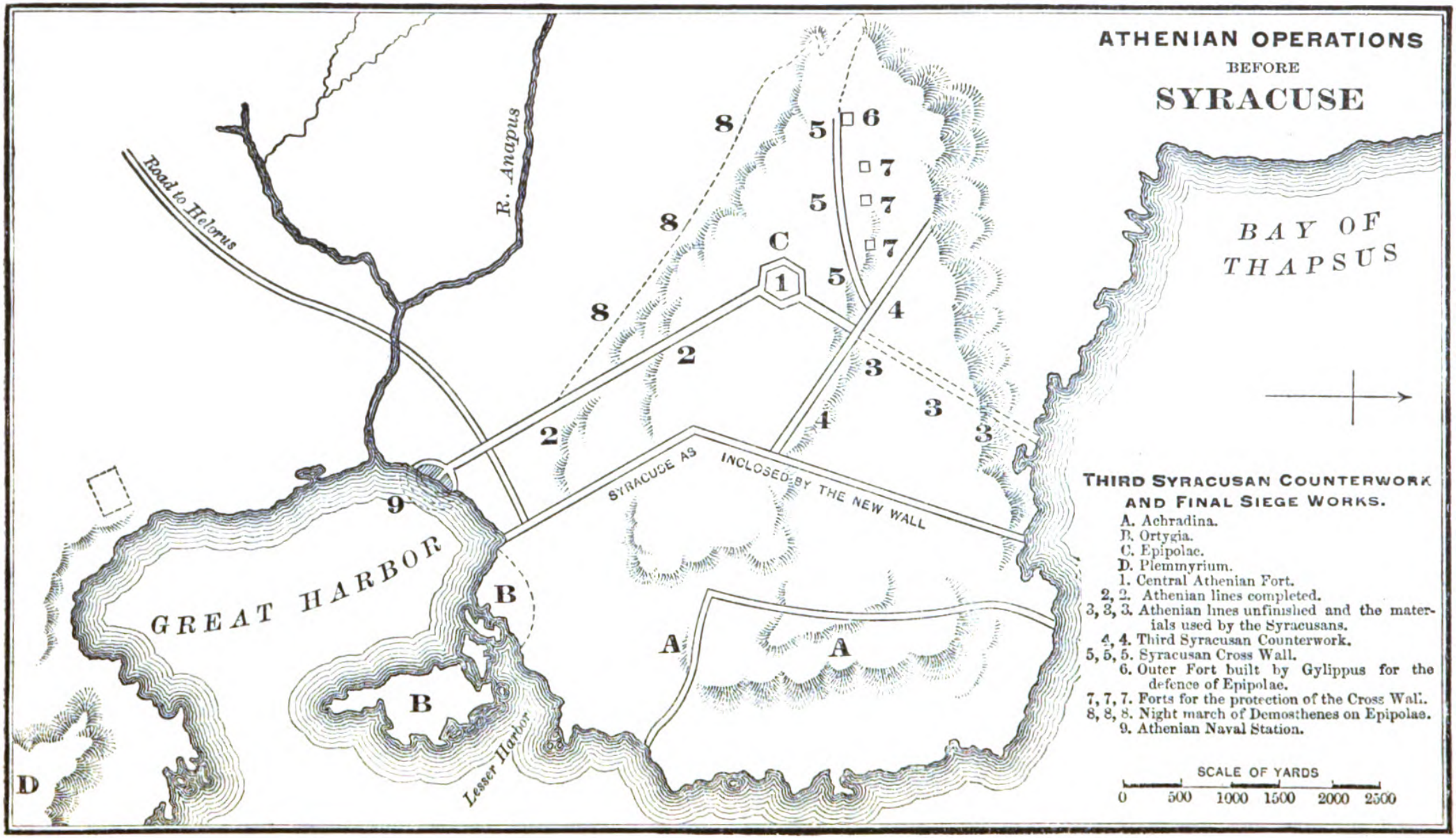
To face p. 94.


ATHENIAN OPERATIONS
BEFORE
SYRACUSE
BAY OF THAPSUS
R. Anapus
Road to Helorus
SYRACUSE AS INCLOSED BY THE NEW WALL
GREAT HARBOR
Lesser Harbor
THIRD SYRACUSAN COUNTERWORK AND FINAL SIEGE WORKS.
A. Achradina.
B. Ortygia.
C. Epipolae.
D. Plemmyrium.
1. Central Athenian Fort.
2, 2. Athenian lines completed.
3, 3, 3. Athenian lines unfinished and the materials used by the Syracusans.
4, 4. Third Syracusan Counterwork.
5, 5, 5. Syracusan Cross Wall.
6. Outer Fort built by Gylippus for the defence of Epipolae.
7, 7, 7. Forts for the protection of the Cross Wall.
8, 8, 8. Night march of Demosthenes on Epipolae.
9. Athenian Naval Station.
SCALE OF YARDS
0 500 1000 1500 2000 2500

The Athenian fleet touched at **Leon**, a little to the north of Syracuse. Here the troops disembarked and marched to the heights of **Epipolae**, west of the city. These heights commanded the place, and the party that gained possession of them would have a great advantage. From some strange oversight, the Syracusans had neglected to occupy them. The Athenians easily became masters of the position. After they had fortified themselves securely, they built farther south a circular fort called **Syke**, of considerable strength. From this fort they began to build a wall in a northerly and southerly direction, to cut off the Syracusans from supplies. The wall towards the south extended to the Great Harbor; the one running northward towards the sea was never completed.

Nicias had stationed the fleet in the Great Harbor and nearly finished the wall when Lamachus was killed in a skirmish. He was indispensable to Nicias, who relied much upon him for advice. He possessed the energy wanting in his superior commander, and his death was a great calamity to the Athenians. Nicias, satisfied with the previous success of his troops, now relapsed into a state of apathy, too inactive to crown his efforts with the surrender of the city.

At this time Gylippus arrived from Sparta. As soon as he placed his foot on Sicilian soil, the course of the entire war was changed. He crossed the Epipolae, eluding without difficulty the careless Nicias, and entered Syracuse, whose inhabitants immediately intrusted him with the command of all their forces.

His first act was to send a herald to Nicias, and command him to depart within five days. Upon his refusal, Gylippus made himself master of Epipolae, and began to

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build a wall to intersect the Athenian lines on the north. Nicias, seeing that it would now be impossible to blockade the city, withdrew his forces to the headland of **Plemmyrium**, south of the Great Harbor. The situation of the Athenians was becoming more perilous every day. Nicias, naturally inclined to look on the gloomy side, was poorly adapted to encourage his troops. Accordingly, many of his men began to desert, and all were becoming disheartened.

He wrote to Athens, begging for reinforcements, and that he himself might be relieved of the command. The letter reached Athens in the middle of the winter of 414–413. Although the city was hard pressed by the Spartans, and the citizens were wearied and exhausted with the defence of their walls, they resolved to reinforce Nicias, but refused to recall him. **Demosthenes** and **Eurymedon** set sail with money and troops.

Meanwhile there had been in the Great Harbor two naval engagements, in the first of which the Athenians were victorious, but in the second they were defeated.

At this crisis the reinforcements from Athens appeared, consisting of 73 triremes, 5,000 heavy-armed warriors, and a large body of light-armed troops. The effect was marked. The Syracusans were terrified. The Athenians once more outnumbered the enemy on both land and sea.

Demosthenes, a general of a different stamp from Nicias, soon acquainted himself with the situation of affairs. He saw at once that, unless Epipolae should be retaken, Syracuse was safe. Accordingly, he made an attack by night upon the heights, but without success.

Demosthenes now thought the best policy was to return and assist the Athenians in driving the Spartans from Attica.

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Nicias, however, insisted upon the army's remaining. He feared to go back covered with disgrace. But when fresh troops arrived to assist Gylippus (towards the end of August), even Nicias was obliged to yield, and secret preparations were made to leave. The night of the 27th was agreed upon. Everything was ready, when an eclipse of the moon took place. The soothsayers declared that this was an ill omen, and that the departure must be deferred for 27 days. Three days later (August 30) Gylippus gave orders for an attack by land and sea. The Athenians were defeated, and one of their generals, Eurymedon, was killed. The remnant of their fleet was driven into the innermost corner of the Great Harbor, the entrance of which was blockaded with ships connected by chains. A life and death struggle followed. If the Athenians were ever to see their home again, they must break this blockade. The crews advanced, animated by the courage of despair. Nearly 200 ships were engaged in close conflict, while the shores around were lined with Syracusan troops, and destruction threatened the Athenians on every side. They fought with desperation, but to no purpose. Their fleet was driven back to the shore, and they were obliged to take refuge within the fortifications. In this hopeless situation, they determined to desert their fleet, leave their wounded to the mercy of the enemy, and march into the interior. On the 3d of September the army began its march, — an army of 40,000 men, without any definite goal, without sufficient food, without confidence in itself, and utterly disheartened. The van was led by Nicias, the rear by Demosthenes. For six days it pursued its weary course, harassed on all sides by the enemy, with continual losses and desertions, until finally

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the remnant (only 10,000) surrendered. Nicias and Demosthenes were condemned to death. The prisoners were placed in stone quarries, where they were exposed to the glowing heat of the sun, with scarcely sufficient food to sustain life. The bodies of those who died from exposure were left to decay where they fell, causing such a stench that the Syracusans were obliged to sell the survivors into slavery.

Thus the Sicilian expedition ended in a series of events which to this day excite feelings of horror and pity. In sending it to Syracuse the Athenians no longer adhered to the principles of Pericles. It was his policy, after having secured for Athens such an enviable position, to act simply on the defensive, and not to incur any risk by pursuing a dangerous offensive course. Again, Nicias, through his want of energy, and incompetency as a general, was the chief cause of the failure of this expedition. Had he been the proper man for the position, the result of the enterprise would have been far different.

CHAPTER XVI.

The Peloponnesian War. Third Period, First Part, 413–407 B. C.

Deceléan War.

The disastrous result of the Syracusan expedition was a terrible blow to Athens, from which she never recovered. Two hundred ships and sixty thousand men were lost; her prestige by sea was gone, and her influence over her subject allies weakened.

The field of action was now changed to the coast of Asia Minor and its adjacent islands, and the engagements were chiefly naval.

Deceléa, however, a place on the ridge of Mount Parnes, commanding the plain of Attica, had shortly before (413) been seized by King Agis (son of Archidamus). Here the Spartans strongly intrenched themselves, and remained until the end of the war. It was at the suggestion of Alcibiades that this step had been taken. The occupation of Deceléa would give them the control of the silver mines of Mount Laurium, and be a constant menace to Athenian authority.

The Persians now hoped to regain the whole sea-coast of Asia Minor. **Tissaphernes**, a wily and unprincipled man, was governor of Sardis, and **Pharnabázus** of the country along the Hellespont (Phrygia). Each wished the alliance of Sparta.

The enemies of Athens in the Greek islands and cities along the coast brought about (412) a revolt of **Chios**, **Lesbos**, and **Rhodos**, and of several cities.

The hand of Alcibiades was seen here again in influencing the Spartans to help the rebels. Tissaphernes, too, consented to give them money and supplies, without which they were in no position to wage war so far from home. In return, the Spartans agreed that Persia should have, as part of her dominion, the islands of the Aegean, and the Greek cities on the coast. Such an agreement was humiliating and disgraceful, but Sparta in her blind hatred of Athens was willing to stoop to any shameful act.

The Athenians determined not to give up these cities and islands without a struggle. A reserve fund of $1,000,000 had been put aside by Pericles for a possible emergency. It was voted to use this in fitting out a new fleet, and to despatch it at once, under the command of **Phrynichus**, to the coast of Asia Minor. In the autumn of 412 it arrived off Miletus, where a battle was fought with the Spartans and Persians, resulting in favor of the Athenians. The latter then withdrew to Samos and spent the winter (412–411).

The most important event of this winter was the change in the course of Alcibiades. Although he had performed valuable services for Sparta, he now determined to join the Persians for the purpose of furthering his own plans. He repaired to the head-quarters of Tissaphernes, and soon became his confidential adviser, being held in such high esteem that the pleasure grounds of the satrap at Sardis were named after him.

His advice was to favor neither Sparta nor Athens, but to allow them to wear each other out. Acting on this advice,

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Tissapnernes contracted his purse strings, and paid less and less money for Spartan interests.

But Alcibiades had no intention of remaining longer than necessary with Tissaphernes. His eyes turned wistfully towards his native city, and he hoped by further intrigues to effect his recall. He believed that, if the oligarchical party at Athens could be encouraged and strengthened, this result would be brought about.

Accordingly he entered into communication with the most influential oligarchs in the Athenian camp at Samos, promising them the friendship of Tissaphernes, and even alliance with the Great King himself, if they succeeded in overthrowing the present constitution of Athens.

One man alone, the general Phrynichus, saw through the fallacies of Alcibiades. He sought to dispel the wretched delusion that an oligarchical government would tend to strengthen Athens. His warnings were useless. It was determined to send ambassadors to Athens to form a party of followers, change the constitution, and recall Alcibiades. **Pisander** was at the head of this embassy. Upon its arrival, the Ecclesia was told that without foreign aid ruin was sure; but if it would recall Alcibiades, and change the form of government, help might be expected from Persia. The suggestion caused great opposition at first, but finally the Ecclesia was persuaded to send envoys headed by Pisander (January, 411) to treat directly with Alcibiades and Tissaphernes. At the same time Phrynichus was recalled, and **Diomedon** sent to take his place.

When the envoys arrived at Magnesia with their proposals of alliance with Persia, Alcibiades, who knew that Tissaphernes had no idea of entering into any agreement with

Athens, made such extravagant demands that they could not be thought of, and further negotiations came to an end.

Meanwhile at Athens the friends of Pisander were working with better success. **Theramenes** and **Antiphon** were his strongest supporters, both eloquent speakers and influential men. When Pisander and his colleagues returned, they found everything ripe for action, and in March (411) the assembly was persuaded to vote that the state be governed by a new **Council of Four Hundred.**

Envoys were at once sent to King Agis at Decelea with overtures for peace, but were treated by him with scorn.

In Samos this revolution at Athens was looked upon with disfavor. All the lovers of liberty, headed by **Thrasybúlus,** united in their efforts against the Four Hundred. The whole army took a solemn oath to hold fast to the old constitution, to carry on the war courageously against Sparta, and to regard the Four Hundred as enemies of the state. Thrasybulus was the first man in the camp, a person full of vigor and moral stamina. He burned to deliver his native city from the present government, and restore the former state of liberty. He saw that Alcibiades would be his best ally in carrying out his plans, and accordingly summoned him from Asia (April, 411).

Thus, after an absence of four years, Alcibiades stood once more among his fellow citizens. He soon gained the hearts of the soldiers, and raised their courage by promising aid from Persia.

At Athens the Four Hundred were not governing in perfect harmony. Diversities of opinion arose. The Athenians at last became so disgusted with the government that in the middle of June they assembled in the Pnyx and deposed

the Council of Four Hundred, four months after its formation. Most of its members fled; but two of the leaders (one of whom was Antiphon) were tried and condemned to death.

In July (411) the Athenians gained a second victory over the Spartans at **Abydos** on the Hellespont, and in October a third one. This battle continued all day, without any decisive result, when Alcibiades arrived with reinforcements. The Athenians were filled with fresh courage as his standard was unfurled. The Spartans were driven to the shore and routed. This engagement is generally called that of **Cynossema**, after a promontory which was near the field of action.

Under the lead of Alcibiades, the fourth and most brilliant sea and land victory of this period was gained (February, 410) at **Cyzicus** on the Propontis. **Mindarus**, the Spartan admiral, was slain, and the entire fleet captured, together with a large number of slaves and much booty. The effects of this victory were more visible at Decelea than at Sparta. From this stronghold Agis could see the corn ships from the Propontis sailing into the Peiraeus. He felt that, unless this supply was cut off, his occupation of Athenian soil was to little purpose.

The ability with which Alcibiades conducted the campaign is shown, in the two following years, by the acquisition of **Chalcédon** and **Byzantium** (both of which had revolted); by the renewal of Athenian supremacy throughout the **Hellespont** and **Propontis**; by the control of the **Euxine** (Black Sea); and by the recovery of the lucrative revenue derived from tolls on ships passing through the straits.

Meanwhile the exiled Athenian had been working for his

return. He was still hesitating about his future course, when he learned that he had been elected Strategos (general) with Thrasybulus and Conon. With twenty triremes he set out for Athens (407). He was received, according to later historians, with enthusiasm; his property was restored; the records of the former proceedings against him were sunk in the sea, and the curse publicly laid upon him solemnly revoked.

He remained in Athens four months. Upon his return to the seat of war he found the complexion of matters changed.

Cyrus, the younger son of Darius II., had been made (407) Satrap of Lydia, Great Phrygia, Cappadocia, and commander-in-chief of all the troops in Asia Minor. Tissaphernes was to retain only the coast cities. Cyrus was ambitious, and burned to avenge the defeats which his ancestors had experienced at the hands of the Athenians. Hence he sought to ally himself more closely with the Spartans.

Before Cyrus reached the coast a new Spartan admiral had been appointed (407). **Lysander** was a man of marked talents; with but little of the old Spartan severity, he was ready to sacrifice that national pride which was a peculiar characteristic of Sparta to personal interests. He was energetic, but unscrupulous.

These two men were the ruin of Athens. Cyrus granted Lysander, who had completely won his affection, all the money he wanted.

Such was the state of affairs when Alcibiades returned. While his fleet was stationed at **Notium**, near Ephesus, a general engagement took place (407). He himself was

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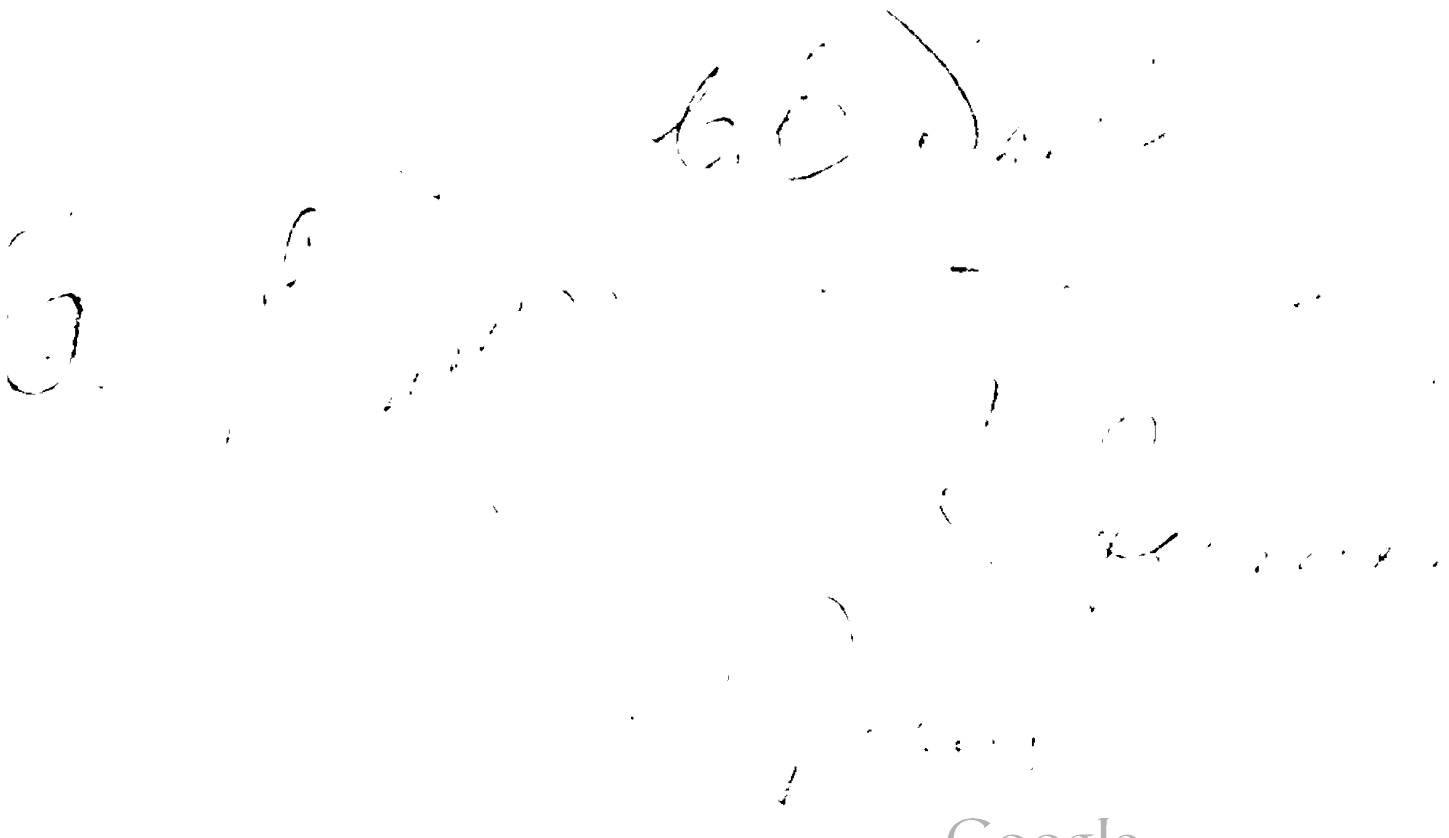
absent, raising funds among friendly cities. Contrary to his express orders, his lieutenant, **Antiochus,** risked a battle, and was defeated by Lysander. The Athenians, acting in foolish haste, deprived Alcibiades of his command, and by so doing lost their most able general.

Here ends the public career of this famous man. He held office no further, and the only thing recorded of him is that he endeavored by his advice to prevent the final defeat of his countrymen at Aegospotami. A few years later, on his private domain in the Chersonesus, he was murdered (404) by a band of assassins hired either by the Spartans or the Persians. Thus closes the last scene in the drama of this eventful and wayward career. Alcibiades, though a brilliant and daring man, was a worshipper of *self.* He hesitated at no treachery or crime to attain his end. A man of wonderful attractions, whose eloquence few could resist, he was a power wherever he went. Had he possessed the virtues of his illustrious predecessor, Pericles, the history of Athens might have been far different.



CHAPTER XVII.

THE PELOPONNESIAN WAR. THIRD PERIOD CONTINUED, 407–404 B. C.

Conon succeeded Alcibiades as commander-in-chief of the Athenian forces. At the same time Lysander, whose term of office[1] had expired, was succeeded by **Callicratidas**, a simple, straightforward man, the exact opposite of his predecessor. His was a noble character, that did not relish playing the courtier to the barbarians. But he was dependent upon Cyrus for the pay of his fleet, and when he went to that prince at Sardis to obtain a supply of money, he was so disgusted by Asiatic pride and ceremony, that, leaving the object of his mission unaccomplished, he returned to Miletus, saying that the Greeks were indeed miserable thus to cringe to barbarians for money, and that if he lived to return home he would do his best to reconcile Athens and Sparta.

The first engagement between the two new admirals, off **Mytilene** (406), resulted disastrously to the Athenians. Conon, after losing half his fleet, was blockaded in the harbor, and waited four days before an opportunity presented itself to despatch a trireme through the lines of the enemy to Athens, to tell his friends at home of his situation. Here the tidings aroused immediate action. Within thirty days 110 triremes were manned and despatched to raise the blockade.

[1] The Spartans retained their generals in office only one year, and never sent the same man twice in the same position.

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Hearing of the approach of this armament, Callicratidas left **Eteonícus** with fifty ships to continue the blockade, and with the remainder of his fleet stationed himself off the Lesbian coast near three rocky islands called the **Arginúsae.** Of the battle itself (September, 406) but little is known. When the sailing master of the ship of Callicratidas suggested to him the prudence of retreating, he replied that to flee was disgraceful, and that Sparta would be none the worse inhabited if he were slain. The struggle appears to have been a terrible one, and was the greatest battle of the whole war. Finally, when the Spartan admiral was knocked overboard and drowned, the fleet gave way and flight became general. Of their ships seventy were lost, while the Athenian loss was but twenty-five.

In the death of Callicratidas, the Spartans lost a great and good man, who believed in the union of all the Hellenes, in equality of laws, and in freedom of speech.

The Spartans were discouraged. They sent envoys to Athens to renew offers for peace. The Athenians, emboldened by success, rejected all their proposals: this victory, which might have been used to such advantage, was void of results.

A violent storm arose after the battle of Arginusae, and the disabled Athenian vessels could not be rescued. All on board, dead or alive, were left to the mercy of the elements. The commanders were summoned home to answer for this conduct. In their defence they stated that Theramenes and Thrasybulus had been ordered to rescue the disabled crews, but were prevented by the terrible storm, and were in no way responsible for their loss.

Theramenes denied the truth of their statement, and by

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introducing hired mourners and false testimony into the Ecclesia he so worked upon their feelings that a decree was passed condemning all the eight generals to death. The six who were present were killed that night. One of these was Pericles, the son of the famous statesman. A sad commentary on the gratitude of nations. It is but just to say that the Athenians afterwards repented of this barbarous deed.

A new commander must now be appointed to succeed the dead Callicratidas. Spartan custom would not allow the reappointment of Lysander, but he seemed to be the only man suitable for the position. Aracus was sent out nominally in command, but Lysander, who acted as his lieutenant, was the real leader.

Meanwhile Cyrus had been summoned to the bedside of the dying king. He left his Spartan friend the most abundant resources and the fullest authority. With this help, Lysander was enabled to equip a large fleet. He sailed in all directions, and was full of energy and activity. He even found time to go to Decelea and confer with Agis about future movements.

The apathy of the Athenian commanders is in marked contrast to the course of Lysander. But it is not strange perhaps. Six of their comrades had just been murdered with gross injustice, and their own enthusiasm was naturally dampened.

At last (August, 405), when their fleet was stationed off **Aegospotami** ("Goat River," opposite Lampsacus), it was surprised and captured, while most of the crews had landed. Conon alone was at his post. There was no battle, no chance for one. Conon saw at a glance that nothing could be done. While the Spartans were engaged in capturing the sailors on

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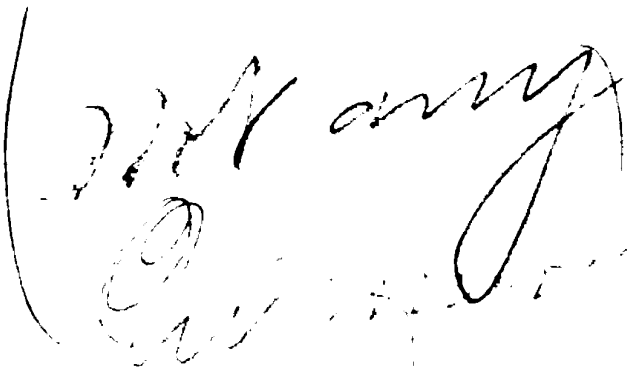
shore and gathering in the booty, he escaped with eight ships. The rest of the fleet, 3,000 prisoners, and 1,500 talents of silver, fell into the hands of Lysander.

The money was intrusted to Gylippus to take to the Ephors at Sparta. He stole thirty talents of it, was found out, and condemned to death. Thus ended the life of him who had ruined the Athenians at Syracuse.

The news of the calamity at Aegospotami spread horror and dismay at Athens. The city had no means of defence; and two months later, when the Spartan admiral appeared in the harbor and demanded immediate surrender, it was obliged to capitulate. The long walls and fortifications of the Peiraeus were destroyed, all the ships of war given up, all exiles restored, and all foreign possessions relinquished.

Thus ended the **Athenian supremacy**, which had lasted for seventy-three years. The great days of Athens under Pericles were gone; but they could never be forgotten, and remained as a treasure to the nation for all time. Later generations have found a source of encouragement in the contemplation of this age, which, in its intellectual activity, has never been surpassed.



CHAPTER XVIII.

THE THIRTY TYRANTS. — SOCRATES.

THE triumph of Sparta was the triumph of oligarchical principles throughout Greece. At Athens the democracy was abolished, and the entire control of the government placed in the hands of a Board of Thirty, called the **Thirty Tyrants.** Boards of ten were set up by Lysander, as the supreme authority, in Samos and other places, while Spartan governors (harmosts) with indefinite powers were established everywhere. The Greeks found that, instead of gaining by the change of masters, they had lost; that they had exchanged the yoke of Athens, which, if grasping, was at least refined, civilized, and polished, for that of Sparta, which was not only grasping, but coarse, harsh, and cruel.

Critias was at the head of the Thirty Tyrants. He was distinguished above the others for his cruelty and rapacity. Hundreds of citizens were seized, pronounced guilty by the Thirty, and condemned to die. The property of the victims was confiscated, and murder and robbery seemed the order of the day.

Next to Critias, **Theramenes** was prominent among the Thirty. At first he and Critias were friends, but when Critias desired to kill all who had been held in honor by the democracy, Theramenes thought he was going too far, and opposed him. The Thirty then appointed 3,000 citizens to share the government with them. These they armed, but

disarmed all others. To raise money to pay the Spartan garrison stationed at Athens, they proposed to kill every one of the resident foreigners (metics,[1] metoikoi), and appropriate his money. Theramenes opposed this; thereupon he was impeached, and the Senate, overawed by Critias, condemned him to death. This outrageous act was followed by many others of a similar nature.

Such numerous deeds of violence filled the city with terror and indignation. It became more evident every day that no man was safe in Athens; so that Athenian emigrants kept flocking into the neighboring states. These suffering exiles aroused deep sympathy by the recital of the endless enormities perpetrated by Critias and his colleagues. **Thrasybulus**, one of the exiles who had fled to Thebes, marched with a small band of followers into Attica and seized **Phyle**, a fortress north of Athens on the direct road to Thebes. The Thirty marched out to attack him, but were driven back. Five days later, Thrasybulus formed the bold plan of surprising by night the Peiraeus. Here he was joined by many sympathizing countrymen. The next morning Critias with a body of men endeavored to dislodge him, but to no purpose. In the engagement Critias himself, with many followers, was killed.

The Thirty, now that they had lost their leader, the most cruel and unprincipled of them all, were easily deposed (403), after a government of only eight months.

Shortly after this, the exiles were recalled, all the acts of

[1] Citizenship, which in modern times is generally based on residence, was at Athens based on birth or descent. Hence the descendants of foreigners could never become citizens, though their family might have resided in the city for generations. Thus many of the richest merchants were "metics," and could never become citizens.

the Thirty Tyrants annulled, and the old laws of Draco and Solon revised and put in force.

A blot on the history of Athens at this time is the condemnation of **Socrates** (399). This illustrious philosopher, whose teachings were full of the highest morality, who had always been a true patriot and fought faithfully on many a battle-field, who had ever favored justice and mercy, the powers of whose great intellect were directed against atheists and sceptics of all kinds, was accused, forsooth, of corrupting the Athenian youth, and introducing the worship of strange deities. His admirable defence, when on trial, served only to exasperate his blind judges, and he was sentenced to death by drinking a cup of poison (hemlock).

Of Socrates, Xenophon said, "Knowing him to be such a man, — so pious toward the gods as never to undertake anything without first consulting them; so just toward men as never to do the slightest injury to any one, while he conferred the greatest benefits on all who came in contact with him; so temperate and chaste as never to prefer pleasure to what was right; so wise as never to err in judging of good and evil; so able to discourse upon these subjects; so skilful in reading the hidden characters of men, and in seizing the proper time to reprove the erring, — I cannot but regard him as the most excellent and happy of mankind."

Socrates had a wife, **Xanthippe**, who has come down in history as a typical *scold*. He is said to have used the violence of her temper as a means of cultivating his patience.

Socrates was very homely. He had a pug-nose, projecting eyes, bald head, thick lips, and round belly. He must have shocked the Athenians, who had so keen a sense of the beautiful. His instructions were given by means of conver-

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sations, which he held with people at the public resorts. Aristophanes, the comic poet of this generation, made a great deal of fun of him in his plays, ridiculing him as a dreamer morally worthless.

Socrates was not only a philosopher, but also a soldier. He went through three campaigns, that of Potidaea (432), of Delium (424), and of Amphipolis (422). It was in the second of these that he saved the life of Xenophon, and was himself rescued by Alcibiades.

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CHAPTER XIX.

Cunaxa. — The Retreat of the Ten Thousand.

The War of the Spartans with Persia, 399–394 B. C.

The Corinthian War, 394 B. C.

Darius II. died in 405, leaving two sons, **Artaxerxes II.** and **Cyrus**. The younger and much abler, Cyrus, claimed to have some rights to the throne, since his brother was born before his father became king. But he was not chosen by his father. He therefore conceived the plan of marching against his brother, and seizing the throne by force. He gained over the Ionian cities which belonged to the satrapy of Tissaphernes, and laid siege to Miletus, which still adhered to Tissaphernes. He collected as quietly as possible an army of over 10,000 Greek mercenaries, commanded by **Clearchus**, a Spartan exile, and over 100,000 barbarians. With these he set out to seize the throne. Tissaphernes hastened into the interior before him, to inform Artaxerxes of his designs.

Cyrus pushed on boldly, trusting in the superior military training of the Greeks. He found the king with a vast army waiting to receive him at **Cunaxa**, on the Euphrátes, forty-two miles northwest of Babylon. (Autumn, 401.)

The Greeks were easily victorious. The king proved a miserable coward, and fled. Cyrus, however, was killed.

The barbarian forces, who were led by **Ariaeus**, now deserted to the king, and the Greeks were left alone in the centre of an enemy's country, many weeks' march from friends. Negotiations were entered into with Tissaphernes, but through his treachery a number of Greek officers, among whom was Clearchus, were foully murdered.

Xenophon, an Athenian, was now chosen leader. Under him the Greeks made their way through wild mountains and savage peoples, enduring a thousand dangers and hardships, until they reached the coast of the Euxine.

This celebrated **Retreat of the Ten Thousand** has been described by Xenophon himself in the **Anabasis**.

The exploit, successfully effected against such overwhelming odds, inspired the Greeks with a supreme contempt for the imbecility of Persia. The Greek cities on the Asiatic coast were not inclined to submit patiently to the Persian yoke, and when Tissaphernes tried to reconquer them, they appealed to Sparta, as the chief power of Greece, for protection. **Thimbron** was sent out by Sparta with a few troops, which he increased by volunteers from the Greek cities on the Asiatic coast and by the remnant of the 10,000 who had retreated under Xenophon. He took several cities, but permitted plundering and lax discipline among his troops. He was therefore recalled, tried, fined, and exiled. He was again employed about eight years later, but failed, as before, in discipline, and was defeated and slain.

Dercyllidas succeeded Thimbron. This officer was fortunate in forcing Meidias, the murderer of a rich mother-in-law, to give up his ill-gotten gains. With these he was enabled to pay 8,000 soldiers for a whole year's service. He finally found himself opposed to the combined forces of Tissa-

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phernes and Pharnabazus. A conference was held. Dercyllidas demanded the independence of the Greek cities. The satraps insisted upon the departure of the Greek army and harmosts from Asia. A truce was agreed upon (397), that the matter might be laid before the Ephors.

Pharnabazus availed himself of this truce to make extensive preparations for a fresh war. He collected Persian troops, and raised a fleet of 300 sail in Phoenicia and Cilicia, to be placed under command of the Athenian Conon.

King Agis died in 399. Lysander, puffed up by his many successes, and urged on by the flatteries of his friends, had intrigued to get himself made king, and to make the office, not hereditary, but elective. Failing in this, he felt that his own interests would be best advanced by having his friend Agesilaus, half-brother of the late king, put on the throne instead of the king's son, **Leotychides**, who was young and was suspected of being the son of another.

But Agesilaus was lame, and the oracles had bidden Sparta beware of a lame king. Lysander, by an ingenious interpretation of the oracle, managed to carry the day in his favor.

Agesilaus was sent by the Ephors to settle affairs in Asia Minor. He was accompanied by Lysander. His campaign in Asia was so successful that Pharnabazus thought it safe to come to terms with him.

Tissaphernes had been meanwhile supplanted by another satrap, Tithraustes, by whom he was murdered. With him Agesilaus concluded an armistice, and was laying his plans for a great expedition into the interior, when he was suddenly summoned home to crush an alliance that had been formed against Sparta by **Argos**, **Thebes**, **Corinth**, and **Athens**, who were becoming jealous of her power.

While Agesilaus was on his homeward march the battle of **Corinth** took place (July, 394), between the confederate armies and Sparta and her allies. The Spartans were victorious, but, as their allies were worsted, the victory could hardly be called decisive. The allies went home in disgust, and so the confederates were free to go against Agesilaus. This battle gave the name to the war, viz. **The Corinthian War.**

Agesilaus, on reaching the borders of Boeotia, heard that the confederate army was not a day's march off. It was waiting for him on the plain of **Coronéa**, where fifty-five years ago the Athenians had received such a disastrous defeat. Agesilaus made quick work of all the opponents except the Thebans. Here his troops met men of tried courage and skill. The desperate character of the struggle was shown by the heaps of dead to be seen on the field of action. Finally, the Spartans won the day. The victory, however, was a costly one. The advantages gained by Sparta at Corinth and Coronea were more than offset by subsequent events.

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CHAPTER XX.

Cnidos, 394 B. C. — Rebuilding of Long Walls, 393 B. C. Peace of Antalcidas, 387 B. C. The Olynthian Confederacy, 392–379 B. C. Deaths of Conon, Lysander, and Thrasybulus.

Conon, whom we last saw at Aegospotami, now appears again as an active force in Greek history. After his disastrous defeat he fled to Cyprus, where his friend, King Evagoras, sheltered him from the obloquy and punishment which he would have met at home. During his stay in Cyprus he watched attentively the progress of affairs. He began negotiations with the Persian satrap, Pharnabazus, which terminated in the union of the Persian and Athenian forces with those of Evagoras. A powerful fleet was raised and sent against the Spartan ships which were off **Cnidos** (August, 394). A complete victory crowned this effort. The galley of the Spartan admiral **Pisander** (brother-in-law of and successor to Agesilaus) was driven to the shore, and most of the crew escaped, but he disdained to save himself by flight, and was killed. The consequences of this victory were great to Athens. Of the Greek islands, some surrendered at once, and others showed a readiness to renew their old alliance.

Conon seized this opportunity for obtaining from Pharnabazus many important favors for his country. The satrap

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allowed him the use of his fleet for recovering the payment of tribute from the islands, and not only gave a large sum of money towards the rebuilding of the Long Walls at Athens, but sent men to assist in the work. At this time (393) Conon returned to Athens, amidst the joy and congratulations of his countrymen. His portrait, with that of Evagoras, was placed beside the statue of Zeus the Saviour as a memorial of gratitude.

The restoration of the Long Walls excited the fears and jealousies of many in Corinth, lest Athens might regain her former supremacy. These were anxious to renew the old alliance with Sparta. The government at Corinth, suspecting this, introduced a body of Argives into the city, and with great cruelty massacred most of their opponents. After this a close alliance was formed with Argos. This gave dissatisfaction to some, who admitted the Spartans inside the long walls that led from Corinth to Lechaeum (the port of Corinth on the Corinthian gulf). A battle took place within these walls, in which the Spartans were victorious, and Praxitas, their leader, destroyed a great part of the walls (392). Later, the Athenians came to their help, and the walls were rebuilt.

Agesilaus now (391) took the field against Corinth. He made two campaigns, in the first of which he captured Lechaeum and laid waste the adjacent country. In the second (390), he captured Peiraeum, a strong fortress which was on a peninsula running out into the Corinthian gulf. He returned, however, from this campaign in disgrace. When the Amyclaeans went home to keep the Hyacinthia (see Introduction), a body of six hundred Lacedaemonian heavy-armed troops were sent with them as an escort. On

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their return they were attacked by the Athenian general, **Iphicrates**, who sallied out of Corinth with his light-armed troops to waylay them, and was so successful in repeated attacks that all but a few were slain. That a body of heavy-armed Spartans should thus be beaten by a light-armed force was a blow to Spartan prestige which was keenly felt. Agesilaus retired to Sparta, halting at no city for fear of insult.

During the last three years a change had come over the situation of Spartan affairs in the East. The Athenian fleet under Thrasybulus had become masters of the Hellespont, and had re-established the old tolls on ships.

The Spartans in their annoyance sent **Antalcidas** (387) to the Persian court at Susa, to negotiate a treaty. This treaty, called the **Peace of Antalcidas**, was most disgraceful to the Greeks, who gave up to Persia all their cities in Asia Minor and the islands of the Aegean, excepting **Lemnos**, **Imbros**, and **Scyros**, which were to belong to Athens.

Conon, who represented Athens, refused to give his consent to these terms. He was therefore imprisoned on pretence of advocating measures detrimental to the Persian king. What became of him afterwards is uncertain, but he probably escaped to Cyprus.

Two years before this (389), Thrasybulus perished also. He was cruising around the coast of Asia with his fleet, and while at Aspendus on the Eurymedon he was murdered by the inhabitants, who had been angered at the insolence of some of his crew.

Athens could ill afford to lose these two men. To the one she owed the restoration of her walls; to the other, freedom from the rule of the Thirty Tyrants.

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Lysander, whom we left with Agesilaus in Asia, returned shortly afterwards to Sparta, whither he had been sent to settle troubles between that city and Thebes, and on his way home was surprised and slain (395) near Haliartus in Boeotia. Thus closed the career of the most unprincipled of Spartans, — a Greek who was equalled only by Alcibiades in powers of intrigue.

THE OLYNTHIAN CONFEDERACY.

Olynthus, a flourishing city of the Chalcidice, became (392) the head of a confederacy of the neighboring Greek towns, for mutual defence against the Illyrians. The people of Acanthus and Apollonia refused to join this confederacy, and, when the Olynthians threatened them with war, they sent to Sparta for aid (383). The Spartans voted an army of 10,000 men, which later advanced through Boeotia under Phoebidas. He stopped not far from Thebes, where he was met by the Spartan sympathizers who lived in the city. With their aid, he treacherously seized the **Cadméa**, or citadel of Thebes (382). The Spartans censured and dismissed Phoebidas for this act, but did not remove their garrison.

The Thebans, chafing under this oppressive yoke, were soon to be delivered. Two young men, **Epaminondas** and **Pelopidas**, were to be the saviours of their city. They were noted for their warm friendship, and were distinguished for their integrity, as well as military talent.

Three armies were sent by Sparta against **Olynthus**, and two generals lost, before the city surrendered (379). It was forced to join the Spartan confederacy, and its own hopes

of a wider and more useful union perished. If this confederacy, which aimed at including *all* Greek cities, and which was to grant to all its members a *common law*, *common citizenship*, *free commerce*, and *unrestricted acquisition of land*, could have been formed, it would have acted as a firm barrier against the encroachments of Philip of Macedon. Two Athenian orators of this period, **Lysias** and **Isocrates**, made bitter attacks upon Sparta for the course she pursued towards Thebes and Olynthus.

CHAPTER XXI.

Freedom of Thebes from Spartan Sway, 379 B. C.

League between Athens and Thebes.

Congress at Sparta, 371 B. C.

For three years, since the treacherous seizure of the Cadmea by Phoebidas, Thebes had been groaning under the yoke of Sparta. The government was administered by a small party, consisting of the two polemarchs (see Chapter XXVI.), an ex-polemarch, and another, who were backed by the Spartan garrison of 1500 in the Cadmea, and by other garrisons in Thespiae and neighboring cities.

Three hundred of the patriotic citizens, including **Pelopidas**, had taken refuge in Athens. A secret correspondence was opened with friends in Thebes, and a plan formed to murder the polemarchs, expel the garrison, and free Thebes. The plan appeared so likely to fail that Epaminondas and many others, though wishing it success, refused to join in the plot.

The day set for carrying out their plan was that on which the polemarchs were to celebrate their retiring from office by a banquet. Pelopidas and six comrades were admitted by an accomplice to the banquet in the disguise of women. The polemarchs were killed. The plot had succeeded. Epaminondas and the other exiles returned. The Spartan garrison was withdrawn.

King **Cleombrotus** immediately marched with an army

against the city, but effected nothing. A little later Agesilaus himself invaded Boeotia, but did not venture an open battle, spending a month in ravaging the country around Thebes. The next year (378) still another expedition was sent, with no results except an accident to Agesilaus which incapacitated him for some time for active service.

This year the infamous Phoebidas was slain, and his troops scattered by Theban cavalry. Cleombrotus, in his expedition mentioned above, had left a portion of his troops at Thespiae under the harmost Sphodrias. He, wishing to rival Phoebidas in treachery, conceived the plan of surprising the Peiraeus, thinking that, if he was successful, his course would likewise be overlooked at Sparta. Owing to miscalculation of time, his plans failed. The indignant Athenians demanded his punishment, but he escaped through the influence of Agesilaus.

Athens and Thebes now joined, and declared war against Sparta. A confederacy similar to that of Delos was formed, with Athens at the head, but with all members independent. Seventy cities soon joined this confederacy. The power of Sparta was fast declining.

In Thebes the soldiers were put under the best training, and the famous **Sacred Band** was organized. This was a body of 300 young men from the best families, who were distinguished for their strength and courage, and were drawn up in such a manner that intimate friends fought side by side. This band was drilled in the most thorough manner by Epaminondas. He was a leader of great military talent, and first adopted the method of charging in column, concentrating his attack upon one point of the enemy's line, so as to throw the whole into confusion by breaking through.

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During the three years that followed the return of Pelopidas, most of the Boeotian cities went over to Thebes, the Spartan garrisons were driven out, and free governments inaugurated. In September, 376, the Athenians, under **Chabrias**, gained their first great naval victory since Arginusae.

The Spartan fleet, under **Pollis**, had been cruising in the Aegean, and threatening the commerce of Athens. A fleet was fitted out, and sent to look after her interests. The battle, which occurred off **Naxos**, was decisive. Twenty-four Spartan ships were destroyed, and eight captured with their crews. Three thousand prisoners and $100,000 in money were taken to Athens, and seventeen more cities added to the new confederacy.

But the growing power of Thebes under her great leader, Epaminondas, was exciting feelings of jealousy in the bosom of the Athenians. They made advances looking towards an alliance with Sparta. Here a congress was held (371) by envoys from different cities. An equitable division of power was the object. The rule of Athens over the sea was undisputed; she was willing to give Sparta precedence on land, if she would leave the other cities really independent, and free from her garrisons and harmosts.

This was agreed to.[1] Athens and her allies *separately* took the oath. Sparta took the oath *for her allies*, as well as for herself. When the Theban envoy, Epaminondas, proposed to do like Sparta and take the oath for the other Boeotian cities as well as for Thebes, Agesilaus objected. Epaminondas was firm. Then the Spartan king, in anger, struck from the treaty the name of Thebes, and declared war against the city.

[1] This was usually called the **Peace of Callias** (371).

Timotheus, son of Conon, an Athenian general of considerable ability, was a contemporary of **Chabrias** and **Iphicrates**. He did good service in the wars between Athens and Sparta during the rise of Theban power. In 373 he was appointed to the command of a fleet destined for the relief of Corcyra, then besieged by the Spartans. The fleet was not fully manned, and to recruit its strength he first cruised around the Aegean. For this delay he was tried, and removed from command. During the Social War, he, with Iphicrates and Chares, was put in command of the fleet. The enemy was met in the Hellespont, and, as a severe gale was blowing, Timotheus and Iphicrates decided it not safe to fight, but Chares, not following their advice, engaged and lost many ships. He then brought false charges against his colleagues, who were recalled and tried. Timotheus was fined. He could not pay, and retired to Chalcis. When or where he died is not mentioned. The Athenians afterwards showed the injustice of the fine by raising statues to his memory in the Agora and on the Acropolis.

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CHAPTER XXII.

The Theban Supremacy, 371–361 B. C.

Leuctra, 371 B. C. — Mantinea, 362 B. C.

Cleombrotus was ordered to enter Boeotia and attack Thebes. The Spartans had not a doubt of the issue. That the descendants of Leonidas could be defeated in battle never entered their minds. The **Sacred Band** had not yet shown its superiority, nor had the tactics of **Epaminondas** been tested.

The opposing forces met, three weeks later, at **Leuctra**, a small town of Boeotia on the road from Plataeae to Thespiae. This battle is noted, not only because it transferred the supremacy of Greece from Sparta to Thebes, but also for the important change in military tactics. The Greek armies hitherto had fought in line. **Epaminondas** here formed his heavy-armed troops in columns of fifty deep, covering his advance with cavalry. The whole weight of this column was thrown upon the Spartan troops where the king himself was stationed. To their astonishment the momentum of the advancing column was irresistible. Three hundred were all that survived of the seven hundred genuine Spartans who surrounded their leader. The king himself was killed, the first who had fallen in battle since Leonidas. The notorious **Sphodrias** was also among the slain, and nearly 4,000 allies met the same fate.

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The news of this defeat reached Sparta during a religious festival. The Ephors did not allow the celebration of it to be interrupted. The list of the slain was sent to the house of their kindred, and the women were told to bear their sorrow in silence. Those parents whose children had met with a glorious death went abroad the next day to receive congratulations: the friends of the survivors kept their homes as if in shame and sorrow.

This defeat was most disastrous for Sparta. Her prestige was gone, and she never recovered her old position. Almost all Central Greece joined Thebes. The Peloponnesian cities threw off their old mistress, and joined the side of Athens.

To prevent a revival of the influence of Sparta in the Peloponnesus, Epaminondas marched into Arcadia (370). There he was joined by the Argives and Eleans. He then invaded Laconia, and nearly took Sparta itself. So humbled was she that envoys were sent to Athens begging for assistance.

Epaminondas, however, did not attack the city; he was satisfied to ravage the neighboring country. Afterwards he retired to Arcadia, and founded a new city, which he named **Megalopolis**. He then assisted the Messenians in recovering their independence.

Messenia had been a dependency of Sparta for three centuries. The city of **Messéne** was rebuilt on **Ithome**, and a place of refuge again opened for the oppressed helots.

This loss of Messenia was a hard blow for Sparta. She was compensated in a measure by the **Tearless Battle** (368). Her king, **Archidamus III.**, son of Agesilaus, assisted by Dionysius of Syracuse, killed at **Midia** (in Boeotia), without the loss of a single man, ten thousand Arcadians.

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Thebes now began to extend her influence in the north. **Pelopidas** marched into Thessaly and Macedonia. This expedition is memorable for having brought the young **Philip** (afterwards king of Macedonia) as a hostage to Thebes. **Pelopidas** was slain in a battle fought on the hills of **Cynoscephalae** (364), against Alexander, tyrant of Pherae. No gain of influence abroad could recompense Thebes for his loss. The city, moreover, was becoming unpopular, and, to prevent the formation of an opposing party in the Peloponnesus, Epaminondas made a second expedition south (362).

At Tegea he was joined by his allies. Thence he advanced towards **Mantinea,**[1] where the Spartan troops were stationed. Here was fought a great battle, in which Epaminondas repeated the tactics so successful at Leuctra, and completely defeated the Spartans and their allies.[2] But he himself was killed, and in his death Sparta was compensated for her defeat; for Thebes, unable to find another leader, sunk back into insignificance. Thus ended the Theban supremacy, which had lasted for ten years, 371–362.

The public career of Epaminondas showed him to be a man full of power. His ambition was all for his city. He had no desire for private gain, — no cruel instincts, like so many Greek leaders. He was trained by the finest teachers of his age, and in the best literature. His eloquence was irresistible, his wisdom far seeing, his military talent unsurpassed. Had he lived longer, a national union of all Greece might have been possible.

[1] The plain of Mantinea is a high table-land, 2,000 feet above the sea, closely shut in by mountains. It is about ten miles north of Tegea. Four miles south of the city the plain narrows and forms a pass. Here the Lacedaemonian army was stationed.

[2] Consisting of troops from Elis, Arcadia, Achaia, and Athens.

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Agesilaus was now over eighty years of age, but he had vigor enough to lead an army into Egypt to assist the people who had rebelled against Persia. He went especially to help a prince **Tachos**, but a rival starting up in the person of **Nactanibus**, Agesilaus found it convenient to change sides. After establishing Nactanibus in the government of Egypt, the aged king set out for home, loaded with money and presents, — the reward of his services and treachery. On his way, he was driven by contrary winds to the coast of Africa, where he died, near Cyrene. His body was embalmed, taken to Sparta, and buried with solemn rites.

Agesilaus was a soldier of ability, though of no brilliant genius. He possessed a firm resolution, courage, endurance, simple habits, — all Spartan virtues. He was a zealous follower and champion of Sparta's military discipline. He was not, however, a true statesman. He was too prejudiced, — too much under the influence of his likes and dislikes. **Xenophon**, in his panegyric on Agesilaus, exalts his character far above its merits. The historian was on terms of personal intimacy with the Spartan king, and was, besides, no admirer of the constitution of Athens, which he loved to contrast disadvantageously with that of Sparta.

CHAPTER XXIII.

SYRACUSE.

Syracuse, as we have seen, was a colony of Corinth, founded about 735 B. C. Of the history of the city until 500 but little is known. Among the early rulers was **Gelon** (485–478). He increased the population by enforced colonization and the enslavement of captives. His rule was mild, and he won fame as the champion of Hellas by destroying the army of Carthage in the great battle of **Himera** (480), said to have been fought on the same day as that of Salamis.

Hiero, brother of Gelon, succeeded him (478–467). He is noted for the encouragement he gave to poets and philosophers. His victories in the Olympian and Pythian games made him the special subject of the songs of **Pindar**.

The account of the Sicilian expedition and siege of Syracuse has been given in Chapter XV.

After her deliverance, Syracuse became very prosperous. **Dionysius I.**, the elder, was ruler from 405–367. He was a man of great ability, and one of the most powerful princes of his time. He invited **Plato** to his court, but was offended by his lectures, and ordered him to depart.

He waged war for many years with Carthage, and finally so far succeeded that she never again gave any trouble to Eastern Sicily. He was a cruel tyrant, but the city under him grew rapidly in size and grandeur. Here was to be seen the glory of western Hellas.

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Dionysius II., the younger (367–343), was an easy, good-natured man, far inferior in talent to his father. In 357 he was expelled from the city, but returned nine years later. The weary Syracusans finally applied to their mother city, Corinth, for help. **Timoleon** was sent out with an army (344), and deposed Dionysius, who went to Corinth, where he is said to have taught school.

Timoleon is one of the noblest figures in Hellenic history. To him Syracuse owed her restoration. She rose again from her desolation; for it was said even that grass was growing in her streets. Ten thousand colonists were collected from all parts of Hellas, and the place became once more a prosperous city. Timoleon freed the larger part of Sicily from the danger of the Carthaginians. He expelled most of the tyrants, and gave the cities democratic forms of government. After attaining this result, Timoleon resigned his power and became a private citizen. During his life the island was peaceful and prosperous. After his death (289) there followed an obscure period of revolutions and troubled times, until under **Hiero II.** (275–216) Syracuse enjoyed peace and grew greatly in wealth and population. His rule was kindly and enlightened, and throughout his long reign he was a firm friend of the Romans in their struggle with Carthage.

His grandson and successor, **Hieronymus**, broke off the alliance with Rome and joined Carthage, — a course which proved the ruin of Syracuse. The city, besieged by the Romans under Marcellus (212), was taken and sacked. An immense booty was carried to Rome. After this the city and Sicily became a part of the Roman Empire.

Archimédes (287–212), the great geometrician, was a

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native of Syracuse. He wrote numerous works on mathematics, of which eight are in existence. During the siege of the city by the Romans he invented and constructed powerful machines to defend it. He was killed at the surrender by a Roman soldier. His life might have been saved, had he not been too absorbed in a problem to notice the soldier's orders to surrender.

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CHAPTER XXIV.

Social War, 358–355 B. C.

Sacred War, 357–346 B. C.

Philip of Macedonia.

The peace which followed Mantinea was not disturbed for six years. During this time Athens recovered in a measure her former prosperity. She again became mistress of the Chersonesus, of Euboea, and of the territory about Amphipolis. But a revolt of many of her more distant allies, Rhodos, Cos, Chios, and Byzantium, engaged her in the **Social War.** This war cost her many men, drew largely on her treasury, and finally resulted in a peace disadvantageous to herself, while it secured the independence of her allies.

In operations before Chios, during this war, **Chabrias** fell. He was a general of no mean talent. He was the inventor of a famous manœuvre, which consisted in receiving a charge in a kneeling position, with shields resting on the ground and spears pointed against the enemy. Athens lost his services at a time when she most needed them.

The Social War was injurious to Athens in another respect. She was so engaged in the struggle that she allowed **Philip,** king of Macedonia, now just rising into importance, to deprive her of all her dominions upon the Thermaic gulf, the most important of which were Amphipolis and Potidaea.

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Philip II. (359–336), son of Amyntas II., was a monarch of great ability and activity. Previous to his accession, Macedonia had been a power of no importance.

At the age of fifteen, Philip was sent as a hostage to Thebes, where he lived three years while that city was at the height of its prosperity under Pelopidas and Epaminondas. He was brought in contact with these great men, and led to study their system and imitate their actions. He learned the importance of careful military training; and it was owing to the fine discipline of his troops that he was so successful. He was also a master of diplomacy, and an artful deceiver, advancing his purposes fully as much by promising and bribing as by force of arms.

When he ascended the throne, Macedonia was attacked by enemies from abroad and torn asunder by internal quarrels. In less than two years Philip had established himself firmly. He then proceeded to carry out his plans of conquest. He first obtained control of Pydna and Methóne, Athenian possessions on the coast of Macedonia; then of the cities of Olynthus, Potidaea, and Amphipolis, — all colonies or allies of Athens; of a portion of Thrace, with its rich gold mines; also of Pherae, and of the whole of Thessaly.

Before the Social War had come to an end, another struggle, fatal to Greece, was begun, called the **Sacred War.** The cause of this war was the hatred of Thebes for Phocis, a state that had been a friend of Sparta. Phocis seized upon the treasures at Delphi, and with the assistance derived from them prolonged the war for eleven years. At last Thebes called in (346) the aid of Philip.

This was an opportunity not to be lost by the wily Macedonian. To gain a foothold in Greece was what, of all

things, he most desired. It would not be long before all Greece would be at his feet.

In a short time Philip reduced the towns of Phocis. They were all destroyed; the vengeance of the Thebans was let loose upon the inhabitants, and the land was overrun and plundered.

During this time the Athenians were in a state of apathy, in marked contrast to their ancient activity and patriotism. **Demosthenes**, the greatest orator of ancient times, was the only person who seemed to realize the importance of making a firm stand against Philip, and opposing to the last his ambitious plans. His orations against him and his policy (called the **Philippics**) are masterpieces of eloquence. **Aeschines** was the opponent of **Demosthenes**; he was an orator of no ordinary ability, but was won over to the side of Philip by flattery and bribes.

The man who possessed the greatest confidence of the Athenians at this time was **Phocion**. He was so popular as to be chosen general for forty-five consecutive years. A person of incorruptible character, of fair military talent, but of no eloquence, Demosthenes once said that his own oratory was "clove in two" by the "axe" of Phocion.

For some unaccountable reason, Phocion did not see the danger menacing Athens and Greece from Philip. Had he had the foresight of Demosthenes, the Athenians might not have been deaf to his warnings, the ambition of Philip might have been checked, and the course of history changed.

Upon the arrival of Philip in Phocis, the Athenians were finally aroused. But Aeschines, who went to meet him, returned to Athens with such assurances of the kindly intentions of the king towards the city, that the people were

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deceived, and again allowed themselves to fall into a state of apathy.

Meanwhile Philip summoned the Amphictyonic Council, and was elected by it a member, the two votes formerly cast by Phocis being assigned to him. He could now interfere in Greek affairs as he pleased. This condition of things continued for six years. Demosthenes never ceased urging upon his countrymen the necessity of forming alliances with Sparta and Thebes, laying aside all existing quarrels, and attacking their common enemy. The orator **Isocrates** was content to urge Philip to march against the Persian king, at the head of the combined forces of the chief cities of Greece. Finally, Philip endeavored to form an alliance with the people of Byzantium. This would enable him, if he were so inclined, to cut off the corn supplies of Athens, for it was from this neighborhood that a large part of her corn came. The eloquence of Demosthenes persuaded the Byzantines to unite with Athens instead. Philip, to retaliate, ravaged the **Chersonesus**, territory belonging to Athens.

Patience was now exhausted. The Athenians were beginning to see the true character of their adversary. War was inevitable.

In 338 Philip again appeared in Greece, having been requested by the Amphictyonic Council to punish Amphissa, a town in Locris that had been guilty of sacrilege. Instead, however, of proceeding against this place, he seized Elatéa, a town in Phocis, and began to fortify it, evidently intending to gain a strong footing in Central Greece.

The Thebans and Athenians now determined to make a final stand. Philip met them on the plains of **Chaeronéa** (August 7, 338). Here the Macedonian veterans showed

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the results of their careful training. The Greeks were completely routed.

All the states except Sparta immediately acknowledged the supremacy of Philip. His empire now included all Greece, as well as Macedonia. Not satisfied with this, he turned his ambitious plans towards Persia. He could not rest until the inhabitants of this vast country were numbered among his subjects. But in the midst of his preparations he was assassinated, at the age of forty-seven, after a reign of twenty-three years.

The Macedonian Phalanx.

The **Macedonian Phalanx** became famous for its effective work. The spear with which the soldiers were armed was 24 feet long, and the lines were so arranged that the spears of the fifth rank projected three feet in front of the first; so that every man in the front rank was protected by five spears. The soldiers also carried a short sword and a shield. The latter was large, and almost covered the body. They were protected in addition by helmets, coats of mail, and greaves (leggings). The phalanx was 16 files deep. To be effective, it required level and open ground, and its movements were necessarily slow. The phalanx was accompanied by light-armed troops and cavalry. The cavalry was made up of the flower of the young nobles, and was a necessary adjunct to the phalanx.

Phocion.

Phocion, whose private virtues were marked, was called the "Good." As before stated, he belonged to the peace

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party, and did not believe in trying to oppose Philip. Alexander held Phocion in high esteem, and always treated him with marked respect. During the Lamian war, Phocion took no part in the struggle, but afterwards, for several years, he had the direction of affairs at home, and Athens was at peace. In the troubled times that followed, the Athenians in their irritation, imagining that they had been deceived by him and other magistrates, deposed and exiled them. They went to Macedonia, but were sent back to Athens, where they were compelled to drink the cup of hemlock (317). Phocion's body was cast out of Attic territory, but his faithful wife secretly brought back his bones and interred them by the hearth. The Athenians afterwards, seeing how wrong their course had been, buried them with public honors, and erected a bronze statue to Phocion's memory.

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CHAPTER XXV.

ALEXANDER THE GREAT, 336–323 B. C.

PHILIP was succeeded by his son **Alexander.** At the beginning of his reign, Alexander quelled several rebellions, marched down into Greece, and received from it proofs of submission. On his return to Macedonia, he found it necessary to invade Thrace, and crush his enemies in that region.

While he was absent on this expedition, a false report was spread in Greece that he had been killed. Thebes immediately revolted (335), and her example would probably have been imitated by the other cities of Greece had not the young monarch appeared unexpectedly in Boeotia. He stormed Thebes, massacred her citizens, and completely destroyed the city. The few survivors were sold into slavery. The rest of Greece, terrified by this vengeance, gave no further trouble.

Alexander now determined to carry out the plans of his father and invade Persia. In the spring of 334 he crossed the Hellespont with an army of about 35,000 veteran troops, who had had a long experience under Philip. The Persians awaited his approach near the river **Granícus**, in Mysia. Their forces outnumbered those of Alexander, but the superior discipline of the Macedonian troops won the

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day. The result of this victory was that the greater part of Asia Minor surrendered at once to the invader.

The conqueror, during his march through Asia Minor, passed by **Gordium**, a city of Phrygia. Here was preserved the wagon of Gordius, a mythical king. The pole and yoke were fastened together by a curiously twisted knot. Whoever untied this knot was destined to be master of Asia. Alexander cut it with his sword, having failed to untie it. Hence the saying, "cutting the Gordian knot."

Finally, the Persian monarch himself, **Darius III.**, with an immense army of 600,000 men, was found at **Issus** (November, 333). Darius had intended to fight on the plain of Antioch, where his vast army would have room to act. But as Alexander did not come to meet him, he grew impatient, and advanced into the defiles which lie between Syria and Cilicia, near Issus. The armies met in a narrow valley, where numbers, upon which the Persians relied, were of no avail, but rather an impediment. Under such circumstances, Alexander was easily victorious.

After the victory of Issus, Alexander conquered the cities on the coast of the Mediterranean, the most important of which was **Tyre**. This place endured a siege of seven months. When it was finally taken (July, 332), 2,000 of the inhabitants were massacred and the rest sold into slavery. Alexander next marched into Egypt, and, having subdued the country, founded **Alexandría** near the mouth of the Nile. This afterwards became a wealthy and populous city.

After these conquests, Alexander sought out Darius in the heart of his empire. The Persian king, having meanwhile collected the entire forces at his command, determined to

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make a final stand against the intruder. It was on the field of **Arbéla** (October, 331), near Babylon, that the comparative strength of Persian and Macedonian discipline was fairly tested. Darius had selected his own ground, and had every natural advantage in his favor. Here his defeat was owing both to the superiority of the European over the Asiatic soldier, and to the consummate ability of the Macedonian commander.

The result of Arbela was that the Persian empire became a mere dependency of Macedonia. Darius himself was murdered not long after the battle.

The ambition of Alexander was still unsatisfied. He conceived the startling plan of conquering **India**; and had not his soldiers, tired out by such an uninterrupted series of campaigns, refused to proceed, his empire might have been bounded on the east by the ocean. As it was, he advanced to the river **Hyphasis**, a branch of the Indus.

He had a famous horse, named **Bucephalus**, on which he rode in all his campaigns. No one could ride the animal except his master. He was wounded and died in India. In his honor Alexander built the city of **Bucephala** on the Hydaspes.

Among the princes of India conquered by Alexander was **Porus**. He was made a captive, but afterwards was restored to his kingdom, which Alexander enlarged. After the departure of the Macedonians, he was murdered by Eudémus, who was left in command of the army of occupation.

Alexander was not merely a conqueror. Wherever he went, he improved the country. Throughout Persia commerce revived, and new vigor was infused into the Asiatic blood. While planning to extend his kingdom still further

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by the conquest of Arabia, he was suddenly cut off by a fever (June, 323), in the thirteenth year of his reign and the thirty-third of his age. The empire which he had built up so quickly broke as quickly into fragments when its head was gone.

The news of Alexander's death was received with great joy throughout Greece. Demosthenes again endeavored to arouse the Athenians, but with little success. Athens never afterwards possessed any political power. Her greatness was gone. Her glory, which had outshone that of any other city, was departed. But her real empire — that over the minds of men — still exists in the writings of her great scholars.

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CHAPTER XXVI.

From Alexander until the Conquest by the Romans. The Achaean League.

Demetrius Poliorcetes, 335–283 B. C.

On the death of Alexander, his vast empire was torn in pieces by his generals; and, after a long and bitter struggle, marked by the blackest crimes, resolved itself into the following four kingdoms: **Persia**, which continued independent until its overthrow by the Mahometans in the seventh century, **Egypt**, **Syria**, and **Macedonia**, which all three ultimately went to swell the limits of Roman authority.

Macedonia never again had any lasting stability. Her crown was a bone of contention from the first; her people, irritated by the memories of former greatness, were constantly striving and plotting for a prominence they had neither the ability to acquire nor the wisdom to maintain. Her last king, **Perseus**, was conquered at **Pydna** (168), and taken to Rome to adorn the triumph of his conqueror, **Paulus**.

The death of Alexander was followed in Greece by the **Lamian War**[1] (323–321), — a futile attempt to throw off the yoke of Macedonia.

[1] So called from the town of Lamia in Thessaly, where the Macedonian regent Antipater first took refuge. Afterwards, being reinforced, he defeated the Greeks at Crannon in Thessaly (322). He died in 318. Polysperchon then became regent, followed shortly afterwards by Cassander, son of Antipater. He died in 297, and his son Philip IV succeeded, but reigned only a few months.

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The Achaean League.

Subsequently the **Achaeans** made an effort to unite all the Greek states into a league whose common interests would make them stronger than when disunited by local feuds and jealousies.

The **Achaean League** embraced most of the Greek states. It held together with more or less success for about one hundred years (251–146). The two leading men of this period were **Arátus** and **Philopoemen.** The former, born at Sicyon (271), received a liberal education at Argos. He was chosen the leader of the Achaean League (245), and held the position for thirty-two years, until his death. He managed its affairs with ability, and died (213) leaving the record of a true patriot.

Philopoemen (252–183) was a native of Megalopolis. He early gave evidences of marked military and administrative powers. He was chosen the head of the League in 208, and held the position for sixteen years.

Philopoemen may deserve, both for his valor and his statesmanship, to be designated "the last of the Greeks." It was his policy to put down vigorously all internal dissensions. But his plans were finally baffled by the fickleness of his countrymen. He was in Greek history the last character of heroic cast. When the Messenians revolted against the League, he was an old man, but he arose from a sick-bed and put himself at the head of the army. In the ensuing battle he was taken captive, and compelled to drink a cup of poison. His remains were buried with the highest honors.

The quarrels that followed between the Acarnanians and Aetolians prepared the way for the great conquerors of the

world to step in. Corcyra and Epidamnus became Roman allies; and Roman allies soon became Roman subjects. The Romans, having once obtained a foothold in a country, never gave it up. Less than forty years after the death of Philopoemen, the Achaean League came to an end in the capture of **Corinth** (146) by the Roman general **Mummius**, and Greece was made a Roman province under the name of **Achaia**.

Demetrius Poliorcetes.

Demetrius Poliorcétes (335–283) was son of Antigonus, king of Syria. In 306 he captured Athens from **Cassander**, and in 294 he usurped the throne of Macedonia. His descendants who ruled Macedonia were: —

Antigonus Gonátas (283–239).

Demetrius II. (239–229).

Philip V. (220–178).

Perseus (178–167).

From 229–220 Antigonus Doson, nephew of Antigonus Gonatas, was regent during the minority of Philip V.

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CHAPTER XXVII.

Customs, Institutions, and Mythology.

The Greek House.

The Greek House was divided into two parts, — the men's apartments and the women's apartments. Both were usually on the ground floor, with the men's in front. The entrance to the house was by a door which opened into a passageway running into an open court (peristyle). This was in the centre of the men's apartments, and was surrounded on all sides by porticos. These were used for exercise, and sometimes for dining. The rooms around this court were used as sleeping apartments, sitting-rooms, galleries, libraries, etc.

Back of this court ran another passageway opening into a second court like the first, except that there were no porticos in the rear. This court was surrounded by the rooms used by the women, and back of it were chambers, behind which were large rooms where working in wool was carried on. There was generally a second floor for lodging slaves. The roofs were flat, and often used for promenading. Air and light were admitted to the houses mostly through the courts. Artificial heat was obtained by fire-places or small portable stoves.

In front of the house was a small space, where was an

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altar erected to Apollo, or a laurel tree, or a statue of Hermes. Behind the house there was usually a garden.

Meals.

The Greeks had three meals. The **Acratisma** corresponded in time to our breakfast. It consisted of bread dipped in unmixed wine. The **Ariston**, our lunch, was simple, and varied with the taste of the individual. The **Deipnon**, our dinner, came late in the day, — frequently after dark. It was the chief meal, and among the fashionable classes consisted of two courses; the first being fish, meat, etc., the second confectionery, fruit, etc.

In the time of Homer, people sat during their meals, but in historic times they reclined on couches. Before dinner was served, slaves brought in water for washing the hands; then small tables were brought in, and placed one before each couch. Knives and forks were not used.

The usual food among the people was a soft cake called *Maza*, but wheat or barley bread was common. Pork, served in some form, was a popular dish, as was also fish.

At dinner, after the first course was finished, water was brought in again with which to wash the hands. First unmixed wine was served in a large goblet, of which each guest drank a little, after pouring out a drop or two as a libation. After this, mixed wine was served, and the guests drank to the health of Zeus the saviour.

At banquets, the **Symposium** followed. This was chiefly a drinking party, accompanied with music, dancing, and amusements of various kinds.

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DRESS.

The only kind of under garment worn by the Greeks was the **Chiton.** This was of two kinds, the Ionian and the Dorian. The former was a long linen garment with sleeves; the latter was a short woollen shirt without sleeves, universally worn by the men. Usually an outer garment, called the **Himation,** was worn over the chiton, but frequently the latter was the only garment. The Doric chiton was fastened over both shoulders by clasps or buckles. Often it did not reach to the knee, and was partly open on one side to allow free motion of the legs. The Ionic chiton was a loose garment, reaching to the feet. The sleeves were loose. The Spartan virgins wore only the Doric chiton. In early times the Athenians wore it, but later the Ionic came into use.

The himation, an outer garment, cloak, or mantle, was an oblong piece of cloth thrown over the left shoulder, and fastened either over or under the right.

The **Chlamys** was shorter than the himation, and narrower, and was fastened by a brooch on the right shoulder, so as to hang in a curve across the body. It was more of a scarf than the himation.

Shoes were by no means universal in Greece. The most common were simply soles or sandals, tied to the bottom of the foot by bands. The **Cothurnus,** a buskin or high boot, was worn by tragic actors in heroic characters. It reached to the middle of the leg, was laced in front, had very thick soles, and fitted either foot.

The **Ampyx** was a band for binding up a woman's front hair. It was worn by ladies of rank, and consisted of a broad plate of metal variously ornamented. The women

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were as fond of dressing their hair then as now. We have not space to describe the various styles here.

Marriage.

By the Athenian law no citizen could marry a foreign woman. An important preliminary to the wedding was the betrothal, made by the parent or legal guardian of the bride elect, in the presence of relatives as witnesses. There the amount of the wife's dowry was settled. On the day before the wedding, sacrifices were offered to the gods of marriage, and at nightfall the bride was conducted to the house of the groom in a chariot drawn by four mules or oxen; on either side were seated the groom and "best man." Then came persons carrying nuptial torches, and singing wedding songs to the music of flutes. As the bride was ushered into the groom's house, showers of sweetmeats were thrown at her for good luck. Then came the marriage feast. At its close the bride was led by her husband to the bridal chamber, and a law of Solon required that, on entering it, they should eat a quince, as if to indicate that their intercourse should be sweet and agreeable. A song (*Epithalamium*) was then sung before the bridal room. The next day the usual presents were sent to both bride and groom.

Among the Greeks, as a rule, woman was considered inferior to man. Her higher education was neglected. She had no elegant accomplishments such as grace so many women of to-day. Her duties were to be a good housewife, and to obey her husband.

Funerals.

The Greeks attached great importance to the burial of the dead. They believed that souls could not enter the abodes of the blessed until their bodies had been buried.

After a person was dead, there was placed in his mouth a piece of money to pay his fare to the ferryman that carried him across the river to Hades. The body was then washed, anointed with perfumed oil, and dressed. A wreath of flowers was placed on the head. Near the bed rested vases, which were buried with the dead. On the third day, before sunrise, was the burial. The men walked before, the women after the body. There were hired mourners who played sad tunes on flutes.

The dead were sometimes cremated; in the age of Homer this was the usual custom.

After the funeral, the relations of the departed partook of a feast at the house of the nearest of kin. A sacrifice to the deceased was offered on the second and ninth day after the funeral, and also on the thirtieth, when mourning was discontinued.

The chief cemetery at Athens was on the road to the Peiraeus. Those who had fallen in battle were buried in the outer **Cerameicus**, on the road to the Academy.

Gymnasia.

The education of the Greek youth was divided into three parts, — *grammar*, *music*, and *gymnastics*. The last was considered the most important. No Greek town of any size was without its **Gymnasium**. Athens had three, — the **Lyceum**, **Academia**, and **Cynosarges**.

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The gymnasia were supplied with teachers, who were expected to study the needs of all the boys under their charge, and develop them by such exercise as was most desirable. They also regulated the diet of their pupils, anointed their bodies with oil and strewed them with dust before beginning exercise. This consisted of all kinds of games, such as running, jumping, boxing, wrestling, playing ball, etc. Here the future contestants at the public festivals and games were trained.

The gymnasia were fitted up with baths and other conveniences, and were frequented not only by those who wished for physical training, but also by those who were desirous of enjoying mental exercise in discussions upon subjects of interest. Here the great scholars and philosophers could be seen, and intercourse with them could be enjoyed.

In all the Greek families of rank the youth, from his seventh year until the age of puberty, was under the care of a trusty person called a **Paedagógus**. His duty was to protect the boy from all evil, either physical or moral. He went with him to and from the school and gymnasium, and was with him out of doors on all occasions. In a word, he was responsible for the boy's safety, and saw that he had no bad associates.

Writing Tablets.

The Greeks wrote on tablets. These were thin pieces of wood of an oblong shape, fastened together at the back by means of wire, and opening and shutting like our books. The inner sides were covered with wax, and there was a

raised margin around each, to prevent the wax from rubbing off. Sometimes three, four, or more tablets were thus fastened together.

The wax was written on with the **Stylus**, which was an iron instrument resembling a pencil in size and shape. One end was sharp, and used to scratch the characters upon the wax; the other end was flat, and was used to smooth out again the surface of the wax.

ARCHITECTURE.

The three kinds of architecture were **Doric**, **Ionic**, and **Corinthian**. At Athens the Parthenon and Theseum were of the Doric style, the Erechtheum of the Ionic, and the temple of Olympian Zeus of the Corinthian. The style of the columns or pillars of the building decided the name. The Doric column was the plainest, the Corinthian the most ornamented. Each column was divided into three parts, the base, the shaft, and the capital. In the Doric style all the columns had a common base; in the other styles each column had a separate base. The shaft of the Doric order was not so high in proportion to its thickness as in the other orders. In each the shaft tapered from the base to the top. It was generally fluted. Upon the capitals rested the entablature, consisting of the architrave, frieze, and cornice, the last being at the top, and the first at the bottom, i. e. next to the capital. The frieze was usually ornamented with figures of men and animals.

The public buildings of the Greeks were noted for their beauty and symmetry, with proper proportions of length, breadth, and height.

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Military.

Stratégi. — The Strategi at Athens were ten generals, one from each tribe, chosen by the people. No one was eligible unless he owned real estate in Attica. They levied and enlisted troops, collected taxes imposed for war purposes, and had command in war. Usually three were sent out at a time, of whom one was commander-in-chief, but his colleagues had equal voice in councils of war.

Hoplítae. — The Hoplites, or heavy-armed soldiers, were defended by a shield, cuirass, greaves, and helmet. Each one also carried a sword and spear.

Peltastae. — The Peltasts, or targetiers, were an innovation of Iphicrates. He discarded the heavy armor, and substituted a light target for the large shield, with a quilted jacket instead of the cuirass (coat of mail). He also doubled the length of the sword, and had his men carry missile javelins. His favorite mode of attack was to go within throw of the enemy, and break up, if possible, their heavy column. In this way his peltasts gained so many victories that the Spartan infantry hesitated to go against them.

The **Psiloi**, or light-armed troops, were defended by a very light shield and breastplate of leather, and, instead of a sword or lance, commonly fought with darts, stones, slings, or bows and arrows.

The **Harmostae** were governors, whom the Spartans after the Peloponnesian war sent out to take charge of their subject or conquered towns, and keep them in submission.

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Satrap was the title of a Persian viceroy or governor of a province. The office or province was called a **Satrapy.**

A **Polemarch** was a military officer. At Sparta there were probably six of them, and they ranked next to the kings when in the field. They were usually of the royal family. In Thebes there were two polemarchs, elected annually.

The Seven Sages.

The Seven Sages of Hellas and their mottoes were: —

Solon of Athens, "Know thyself."

Philo (550) of Sparta, "Consider the end."

Thales (636–546) of Miletus, "Who hateth suretyship is sure."

Bias (550) of Priéne (Ionia), "Most are bad."

Cleobúlus (6th century) of Lindus (Rhodos), "The golden mean."

Pittacus (652–569) of Mytilene, "Seize time by the forelock."

Periander (665–585) of Corinth, "Nothing is impossible to industry."

The Seven Wonders of the World.

The Seven Wonders of the ancient world were: —

The **Pyramids** of **Egypt.**

The **Hanging Gardens** of **Babylon.**

The **Tomb** of **Mausólus.**[1]

[1] **King** of Caria. His wife, Artemisia, built him a famous tomb (called **Mausoléum**) at Halicarnassus (353).

The **Temple** of **Diána** at **Ephesus.**

The **Colossus** at **Rhodos.**[1]

The **Statue of Zeus** by Phidias, at **Olympia.**

The **Pharos** of **Egypt** (a lighthouse of great height near Alexandria).

Mythology.

The **Nine Muses** were daughters of Zeus and Mnemosyne.

Clio was the Muse of History.

Calliope, " Epic Poetry.

Melpomene, " Tragic Poetry.

Thalía, " Comic Poetry.

Euterpe, " Lyric Poetry.

Terpsichore, " Choral Poetry and the Dance.

Erato, " Elegiac and Amatory Poetry.

Polymnia, or **Polyhymnia**, the Muse of Religious Song and Allegory.

Urania, the Muse of Astronomy.

The **Three Fates**, who spun the thread of human destiny, were **Clotho, Lachesis**, and **Atropos.**

The **Three Furies**, whose heads were wreathed with serpents and who punished crimes, were **Alecto, Tisiphone**, and **Megaera.**

[1] It was a brazen statue of Apollo, built by Chares of Lindus (280). It was 105 feet high, and was ascended by means of a winding staircase.

CHAPTER XXVIII.

Greek Writers.

Epic Poets.

Homer. See Introduction, page 9.

Hesiod was a native of Ascra in Boeotia. He lived about the same time as Homer. His principal works are the "Theogony," an account of the origin of the world and the birth of the gods; and the "Works and Days," in which he lays down moral maxims for the regulation of daily conduct.

Tragic Poets.

Aeschylus (525–456), a native of Eleusis in Attica, composed about seventy tragedies, and gained sixteen prizes, but he was defeated by Sophocles in 486. He then went to Syracuse, and lived in Sicily for the remainder of his days.

Seven of his plays are extant: "Prometheus Bound," "The Seven against Thebes," "The Persians," "The Female Suppliants," "Agamemnon," "Choëphoroi," and "Eumenides." These are all strong tragedies, but the last three are the most powerful.

Sophocles (495–406), a native of Colónus, a village near Athens, was the most perfect, and, next to Aeschylus, the greatest of the tragic poets. He wrote over one hundred dramas, of which only seven remain; all his minor poems, elegies, etc. have perished. His best known trage-

dies are "Antigone," "Electra," "Ajax," "Œdipus Rex," and "Oedipus Coloneus."

Euripides (480–406), a native of Salamis, was a rival of Sophocles, and gained over him several times the first prize in dramatic contests. His opinions in religious matters were very liberal, and this made him many enemies, among whom the bitterest was Aristophanes. Owing to the attacks of his enemies, he removed to Macedonia (408), where he died. He composed seventy-five plays (according to some ninety-two), of which nineteen are now in existence. Of these the most read are the "Alcestis," "Hecuba," "Iphigenía in Tauris," "Orestes," and "Iphigenía in Aulis."

Comic Poets.

Aristophanes (444-380), a native of Athens, was the greatest of Greek comic poets. He was a conservative, opposed to any innovations in religion or politics. He was a great opponent of Cleon, whom he attacks and caricatures with great wit. He composed over fifty plays, of which eleven remain. The best known are "The Acharnians," "The Frogs," "The Knights," "The Birds," and "The Clouds."

Lyric Poets.

Pindar (518–442), a native of Boeotia, was of a family noted for talent in music and poetry.

He was invited by Hiero to Syracuse, where he remained four years. His home was at Thebes, but he visited many festivals throughout Hellas, where he read his poems. These were odes written in honor of the victors at the games. He

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wrote also many hymns to Apollo. Several of his writings are extant.

Alcaeus (about 600), a native of Mytilene, wrote in the Aeolic dialect, and invented the meter called Alcaic. His poetry, of which we have only a few fragments, is full of passion and warmth. He was a great friend of Sappho, to whom some of his poetry is addressed.

Sappho (about 600), a native of Lesbos, wrote also in the Aeolic dialect. She composed nine books of poems of an erotic nature. Only one entire poem is in existence, an ode to Aphrodite. There remain several fragments of other poems.

For **Tyrtaeus**, and **Terpander**, see Chapter II.

Anacreon (560–476), a native of Teos in Ionia, went to Athens about 522, where he lived for the rest of his life. His poems were on love and wine, and were very popular. Some fragments remain.

Simonides (550–467 about), a native of the island of Ceos, was perhaps the most celebrated lyric poet of his age. His poem on those who fell at Marathon took the prize in a contest with Aeschylus. The latter part of his life was spent at the court of Hiero in Syracuse. Only fragments of his poems remain.

HISTORIANS.

Herodotus, called the **Father of History**, was born at Halicarnassus in Caria, in 484, and died about 408. His history embraces a period of about 240 years, ending with the year 478 B. C.

Thucydides was born at Athens, 471, and died an exile, in Thrace, in 391. His history of the Peloponnesian War,

in eight books, closes with the year 411 B. C. It is a very careful and impartial composition, differing from that of Herodotus, which is full of episodes and wonderful tales.

Xenophon was born about 445, and died about 359. His works are "Hellenica," a continuation of the history of Thucydides; "Anabasis," an account of the expedition of the Ten Thousand; "Cyropaedia," the life of Cyrus the Great; "Memorabilia," a defence of Socrates and his philosophy; "Agesilaus," a summary of the acts and virtues of King Agesilaus, of whom he was a warm admirer.

Polybius (204–122), a native of Megalopolis in Arcadia, entered early into the military service of the Achaean League, and was one of the 1,000 Achaeans who were summoned to Rome after the battle of Pydna (168) to answer why the league did not send auxiliaries to the Roman army. Polybius was allowed to live in Rome. He became a great friend of the younger Scipio, and went with him to the siege of Carthage. At the outbreak of the war between Rome and the Achaean League he hastened home, but did not reach Greece until after the capture of Corinth by Mummius (146). He died at the advanced age of eighty-two, and was honored with statues in several Greek cities. His history (40 books) covers events of both Greece and Rome from 220 to 146 B. C. Only five of these books remain.

Plutarch (46–120 A. D.?), a native of Chaeronea in Boeotia, was a great traveller, and lived some time in Rome. His great work consists of the lives of forty-six Greek and Roman celebrities, arranged in pairs, with a comparison of their characters. Few books of ancient or modern times have been so widely read as "Plutarch's Lives."

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ORATORS.

Pericles (499?–429). Of this distinguished orator and statesman Thucydides says: "All the time that he stood at the head of the state, he governed it with moderation, and watched over its safety. Under him it rose to the highest pitch of greatness. The cause of his influence was that he was powerful in dignity of character and wisdom; that he proved himself to be pre-eminently the most incorruptible of men; and that he restrained the people freely, and led them instead of being led by them."

His "Funeral Oration" delivered over those who had died during the first year of the Peloponnesian war was a speech of profound and eloquent patriotism. In it he reviewed the splendors of Athens before the assembled people, reminding them of the great achievements of their ancestors, that they might be spurred on to fresh efforts for themselves.

Demosthenes was born at Athens in 382, and died in 322. His first attempt at eloquence was a perfect failure; he was even hooted off the platform. He then withdrew from the public, and devoted himself sedulously for some time to the study of oratory. He is said to have shut himself up for three months in a subterranean chamber, copying and recopying the history of Thucydides, that he might thereby improve his own style. Such careful training was rewarded with success, and when he next ventured to speak in public he was received with favor. Of his orations, which have always been considered models of eloquence, sixty-one have come down to us.

His great, though unsuccessful, life work was the defence of Greek liberty against the encroachments of Philip. He

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delivered eleven orations against this monarch. Four of these are very famous and are called "Philippics." His masterpiece was the oration "On the Crown." Ctesiphon had proposed that the state present Demosthenes with a golden crown for his eminent services. Aeschines opposed this measure bitterly in his renowned oration "Against Ctesiphon," but was defeated. Afterwards Demosthenes was unjustly accused of accepting bribes, and was sentenced to pay a large fine. He left Athens, but returned, at the request of his countrymen, after the death of Alexander. His fine of fifty talents could not be remitted, but the people gave him the sum for tending the altar of Zeus the Saviour, and his discharge of this duty was taken as the payment of the fine.

At the close of the Lamian war, Antipater, the successor of Alexander, demanded the surrender of this illustrious Athenian. To escape falling into his hands, Demosthenes drank a cup of hemlock, and died on the threshold of the temple of Poseidon at Calaurea, an island east of Argolis.

Aeschines (389–314), a native of Athens, was the rival of Demosthenes. He fought at the battle of Mantinea. He was sent on an embassy to the court of Philip (347), and was ever after a friend of the king. It is said that he was bribed. His most famous oration was delivered against Ctesiphon. He was exiled (330) and went to Rhodos, where he taught rhetoric. Three of his orations are extant.

Isocrates (436–338), a native of Athens, was a disciple of Socrates, and founder of a school of rhetoric at Athens. His style is elegant and graceful. His most famous oration, the "Panegyricus," has come down to us complete.

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Lysias (458–378) was a native of Athens. He went with the colony sent out to found Thurii, coming back to Athens in 413. Being imprisoned as an opponent of the oligarchy, he escaped to Megara, and returned in 403. Thirty-five of his orations are still extant.

PHILOSOPHERS.

Thales was born at Miletus in 636, and died about 546. He was called the Ionic philosopher. He maintained that water was the first principle of all things.

Pythagoras, born at Samos, flourished during the first half of the sixth century. He taught the transmigration of souls.

Socrates was born in 469, and died in 399. (See page 112.)

Plato (429–347) was a disciple of Socrates, and founded the **Académic** school of philosophy. He was perhaps the greatest of Greek philosophers. A number of his works are extant, of which the most famous is the "Republic."

Aristotle (384–322) was born at Stagíra, in Chalcidice, and died in Euboea. He founded the **Peripatétic** school of philosophy, so called because he delivered his lectures walking about. He was one of the most highly gifted intellects of all ages. Several of his works remain.

Theophrastus (372–287), a native of Lesbos, studied philosophy at Athens under Plato and Aristotle. He is said to have had 2,000 disciples. He was a prolific writer, but only fragments of his works are in existence, with two treatises on botany and his "Ethical Characters."

Epicúrus (337–270), a native of Samos, was a philosopher who founded the **Epicuréan** sect. His father was a native

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of Athens, to which city he removed in 306, and started his celebrated school of philosophy. He had many pupils. He recognized pleasure as the chief good. Our knowledge of his doctrines is obtained from the writings of Cicero and Lucretius. The latter, in his poem "De Natura Rerum" (On the Nature of Things), explains his philosophy.

Anaxagoras (500–428), a native of Clazomenae, lived about thirty years at Athens. He was a great friend of Pericles, but being accused of impiety he was banished, and went to Lampsacus, where he died. He wrote an essay on "Nature," of which a few fragments remain.

Xenophanes (570–480), a native of Colophon, was the founder of the **Eleátic** school of philosophy. He taught the unity and oneness of the Divine Being. Only a few fragments of his works are preserved.

Zeno, a native of Elea, in Magna Graecia, was born about 490. He was of the Eleatic school of philosophy. He is called by Aristotle the **Father of Dialectics.**

Zeno, the **Stoic** (350–258), a native of Cyprus, came to Athens and taught in the Stoa (a porch adorned with paintings). Hence his philosophy is called **Stoic.** He taught that "men should be free from passion, unmoved by joy or grief, and submit without complaint to the unavoidable necessity by which all things are governed."

Diogenes, the **Cynic**, a native of Sinope in Paphlagonia, flourished about 400–330. He was eccentric, austere, and frugal in his habits. He accustomed himself to hardships and affected a contempt for the comforts of life. It is said that he usually lived in a tub or cask. He was noted for his witty and sarcastic sayings. When Alexander the Great once visited him, and asked what he could do for him, he

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answered, "Cease to stand between me and the sun." He was captured by pirates, sold as a slave, and carried to Corinth, where he was liberated and employed by his former master as teacher of his children.

Euclid (flourished about 300), a native of Alexandria, was the **Father of Geometry.** The events of his life are unknown, except that he was a teacher of geometry about 285. His work on that science has been used as a text-book for more than two thousand years.

Hippocrates (460–357), a native of Cos, was the **Father of Medicine.** He practised his profession mostly at Cos. He was a prolific writer. More than sixty works ascribed to him are extant. He was a man of noble mental and moral qualities.

Gorgias (485–380), a native of Leontini, Sicily, was a famous rhetorician and instructor in eloquence. He went to Athens (427) and there lived. His style was elaborate and artificial. Some fragments of his writings are preserved.

Demetrius Phalereus (345–284), a native of Phalerum, Attica, was an orator and philosopher. He was governor of Athens, for ten years, after the death of Phocion, when Cassander was regent of Macedonia. The Athenians were so pleased with his acts that it is said they erected 360 statues to his memory.

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CHRONOLOGY.

B. C.	
1194–1184.	Siege of Troy.
1104.	Return of the Heraclidae.
1045.	Death of Codrus, last king of Athens. Medon, first life Archon.
850 (?).	Homer.
825 (?).	Lycurgus.
776.	First Olympiad.
752–684.	Decennial Archons.
743–724.	First Messenian War.
685–668.	Second Messenian War.
684.	Annual Archons.
624.	Draco.
594.	Solon.
560–510.	The Pisistratidae.
558–529.	Cyrus I.
529–522.	Cambyses.
527.	Death of Pisistratus.
521–486.	Darius I.
514.	Assassination of Hipparchus.
510.	Hippias expelled from Athens. Cleisthenes.
508.	Subjugation of Scythia by Darius I.
500.	Ionic Revolt.

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499.	Sardis burned.
492.	Fleet of Mardonius wrecked off Mount Athos.
490.	First Persian Invasion of Greece. Marathon (September 12).
489.	Death of Miltiades.
486.	Death of Darius I.
486–465.	Xerxes I.
482.	Aristides ostracized.
480.	Second Persian Invasion of Greece. Thermopylae and Artemisium (July). Salamis (September 20).
479.	Plataeae and Mycale (September).
478.	Capture of Sestos.
477.	Capture of Byzantium.
476.	Confederacy of Delos.
471 (?).	Capture of Eion. Capture of Scyros.
471.	Themistocles banished. Pausanias convicted of treason.
468.	Aristides dies.
466.	Eurymedon. Naxos revolts.
464.	Uprising of the Helots (sometimes called the Third Messenian War). Thasos revolts.
461.	Alliance between Athens and Sparta broken off. Cimon ostracized, but recalled in 456.
457.	Tanagra. Completion of Long Walls.
456.	Oenophyta.
455.	Revolt of Helots put down.
449.	Death of Themistocles and Cimon.
447.	Coronea marks the end of Athenian control in Boeotia.

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445.	Thirty Years' truce concluded by Pericles.
435.	Cape Actium.
432.	Cape Cheimerium (Sybota).
432.	Revolt of Potidaea. Congress at Sparta (December).
431–404.	Peloponnesian War.
429.	Death of Pericles.
427.	Capture of Mitylene. Plataeae surrenders to the Spartans.
425.	Sphacteria.
424.	Delium.
423.	Death of Cleon and Brasidas.
421.	Peace of Nicias.
418.	Mantinea.
416.	Aid asked of Athens by Egesta.
415–413.	Sicilian Expedition.
413.	Occupation of Decelea by the Spartans.
412.	Revolt of Chios, Lesbos, and Rhodos. Naval fight off Miletus. Alliance between Sparta and Persia.
411.	The Four Hundred (March–June).
411 (April).	Alcibiades rejoins his countrymen at Samos.
411 (July).	Victory of Athenians over Spartans at Abydos.
411 (Oct.).	Cynossema.
410 (Feb.).	Cyzicus.
408 (June).	Alcibiades returns to Athens.
407.	Notium. Alcibiades deprived of command.
406.	Mytilene.
406 (Sept.).	Arginusae.
405 (Aug.).	Aegospotami.
404–403.	The Thirty Tyrants. (8 mos.)

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404–371.	Supremacy of Sparta.
401.	Cunaxa.
399.	Death of Socrates.
399–394.	War of Sparta with Persia.
394.	Corinthian War. Coronea. Cnidus.
393.	Long Walls rebuilt by Conon.
387.	Peace of Antalcidas.
376.	Defeat of Spartans at Naxos.
371.	Peace of Callias.
371.	Leuctra.
371–361.	Theban Supremacy.
364.	Death of Pelopidas at Cynoscephalae.
362.	Mantinea. Death of Epaminondas.
358–355.	Social War.
357–346.	Sacred War.
346.	Philip of Macedonia first called to Greece.
338.	Chaeronea.
336–323.	Alexander the Great.
335.	Revolt and reduction of Thebes.
334.	Granicus.
333 (Nov.).	Issus.
332 (July).	Capture of Tyre.
332.	Founding of Alexandria.
331 (Oct.).	Arbela.
326.	Founding of Bucephala.
323.	Death of Alexander.
183.	Death of Philopoemen.
146.	Capture of Corinth by Mummius.

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PERSIAN KINGS.

CYRUS I., 558–529.

CAMBYSES, 529–522

ATOSSA = DARIUS I., 521–486.

XERXES I., 486–465.

ARTAXERXES I., 465–425.

DARIUS II. (Nothus), 425–405.

ARTAXERXES II., 405–362.

ARTAXERXES III., 359–338.

DARIUS III. (perhaps descended from DARIUS II.), 336–330.

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